

THE MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Ceylon.

ANNUAL REPORT.

THE Ceylon mission is confined to Jaffna, a district in the northern part of the island, about forty miles in length, by fifteen in breadth, and with a population of 225,000. It is among the oldest missions of the Board. "The lapse of another year," says the report, "brings us to the 38th anniversary of our mission, and calls for renewed expressions of thankfulness to Almighty God for all his gracious dealings with us. We can truly say, 'Hitherto the Lord hath helped us.' The past year has been characterized by steady labor by the missionaries who are on the ground. God's covenant mercies have been freely distributed to us, while from the 'pestilence that walketh in darkness, and the destruction that wasteth at noon-day,' we have all been mercifully preserved."

Laborers.

Some changes have taken place in respect to the members of the mission during the year. "At its beginning, Mr. Noyes who was on the Pulney Hills, and Mr. W. W. Scudder who was on his way from America, were members of this mission, but their relations have been transferred respectively to the Madura and Arcot missions. Mr. and Mrs. Mills who were in Madras, re-entered upon their labors in the seminary in March, and it was hoped they would be able to continue with us. That hope, however, was of short duration. The return of Mrs. M's feeble health, resulted in the advice of the mission, that they make immediate preparations to visit America. They left in September, and arrived in Boston,

May 14. Mr. and Mrs. Smith accompanied Mr. and Mrs. Mills to Madras, for the purpose of sending their two older children to America. They will soon return to their work. Mr. and Mrs. Lord arrived in June, and, after residing a few months at Tillipally, were stationed at Oodopitt. The new mission house at that station is completed, and it is a matter of rejoicing that we are able to occupy it with a mission family. Mr. and Mrs. Hastings arrived in October, and were immediately appointed to succeed Mr. and Mrs. Mills in the seminary. Thus the changes of the year have resulted in the removal of three missionaries and their families, while only two have been added to our strength."

The following table gives a classified view of the native helpers.

	Tillipally.	Batticotta.	Facellertip.	Muney.	Oodopitt.	Chavagacherry.	Varney.	Total.
Native preachers, . . .	4	1	3	1	3	1	2	15
Catechists, . . .	1	3	1	1	1	1	1	8
School superintendents, . . .	1	1	1	1	1	1	1	7
Secular agents, . . .	14	19	6	8	11	3	4	65
Christian teachers, . . .	15	15	15	15	15	15	15	105
Printing office workmen, . . .	9	1	1	1	1	1	1	14
Writers, . . .	9	1	1	1	1	1	1	14
Total native assistants, . . .	7	3	3	3	3	3	3	24
Nominal Christian teach., . . .	7	3	3	3	3	3	3	24
Heathen teachers, . . .	7	3	3	3	3	3	3	24
Nominal Christian and heathen teach., total, }	14	6	6	6	6	6	6	66

Of the catechists four are physicians, two of whom spend most of their time in catechetical work.

Reports of the Stations.

The number of stations now occupied is seven, besides out-stations. At the annual meeting, Dec. 15, a report was presented by the pastors at the several stations, by the principal catechist at each station, and also by the catechists having charge of the out-stations. "We cannot give," says the general letter, "a more correct idea of the state of the church and the prospects of the cause of Christ in this land, than through extracts from these reports."

Tillipally.

Tillipally, which has a population of 7,651, was the first station occupied by the mission, Messrs. Warren and Poor having moved into the old parsonage built by the Portuguese, which had been repaired for their accommodation, October 15, 1816. It is now under the care of Mr. Meigs, one of the first missionaries who went to Jaffna. He says, "My native assistants go almost every day among the people, distributing tracts and speaking to them the things concerning the kingdom. Our evening meetings at the school bungalows continue to be well attended, and are, I trust, a means of good. Though the people are still wedded to their idols, and love their sins, yet there is evidently an increasing willingness to listen to the truths of the gospel, and an increasing conviction of the truth of Christianity, and a belief that it will ultimately prevail throughout the land."

Batticotta.

Batticotta, seven miles south-west from Tillipally, is the seat of the male seminary, now in charge of Mr. Hastings.

Mr. Howland, the pastor, says in his report, "There has been no special outpouring of the Spirit during the year, but there has been, we believe, progress in knowledge, and a good degree of faithfulness in Christian duty. Special effort has been made to give regular Bible instruction, and to lead to a more systematic and thorough reading and study of the Bible by the Christians, and apparently with good results. The usual religious services have been maintained during the year, and, while we rejoice in so favorable an opportunity for sowing the good seed, we feel that we are in distressing need of the refreshing influences of the Spirit."

The catechist at Valany, an island under the care of the Jaffna Native Evangelical Society, but connected with the Batticotta church, reports that "six of the seven church members there walk as Christians, and try to be as shining lights in the midst of the heathen darkness. There are at present only three or four who are inquiring after their soul's salvation. The people generally speak of Christianity with praise.

They confess with their whole heart that it is the only true and good religion, and some of them have been so satisfied of this as to request me to teach their grown-up children the moral precepts of the gospel, if not the way of salvation; for, as one of them said, if one walks according to your Bible, he will not commit any sin."

The catechist at Pungertive, an island south-west of Valany, reports the number of attendants on religious exercises, to be about seventy. "The school-master and his son give decided evidence of a change of heart. The remaining members of his family, and three other individuals, seem to have some concern for their souls." After speaking of the schools, tract distribution, &c., he says: "On the whole, I feel that I have reason to bless God, take courage, and go on. We will trust in the help of the Lord."

The catechist at Caradive, an island north of Valany, says: "Though there are few church members, yet the grace of God is very great and sufficient to give us abundant encouragement. The discouragements we had at the commencement, are gradually decreasing. The native church members endeavor to make known their Savior to others, as well as to bring them unto him. They consider it to be a privilege when they are scorned for preaching the gospel. If a heathen scorn a Christian, saying that, your friends are *pariahs*, he is not ashamed to acknowledge that they are his *brothers*. This year only one has been added to our church. Though he is uneducated, he is gradually growing in grace and in piety. The impression which the people have of this individual, encourage us to believe that he will be the means of evangelizing the island. He speaks courageously with those who intend to turn him from his faith to test the truth of Christianity. His wife, twenty-five years of age, is studying the alphabet, as she is anxious to read the Bible. Another decrepid man of seventy-five years, acknowledges openly that Christ is his refuge in times of danger, and studies the Bible."

Panditeripo.

Panditeripo adjoins Tillipally on the west. As the pastor, Mr. Smith, was at Madras at the time of the meeting, no report of this station was received, except from the catechists. The principal catechist thus speaks of his labors among the people: "With a few exceptions among the Roman Catholics, I have met with no cases of discouragement. Portions of the Old Testament are in great demand among the heathen, and those of the New among the Roman Catholics. During the latter part of the year, I saw in some of the heathen families, a mind both to read our books with much care, and to attend on our Sabbath services." The catechist at Sooliporam,

after stating that he meets with very little opposition from the common people, says: "One day, one of the brahmins, who was on terms of great intimacy and friendship with me, came to my house, and, after proper salutations, began his conversation by saying: 'Why, Canavady, (that is my Tamil name,) do you go about and speak to the people to our discredit, for they say you do? You are *one*, and we are *many*, and for your individual advantage will you destroy our support? When missionaries come over here, you may freely take sides with them, and preach to us in good earnest, but, at other times, remain silent and attend to other duties.' When I inquired, 'What shall I say in the report of my labors to the missionaries?' he replied, 'Why, look at our Oodiar. What does he do in his report to the Government? Does he not say he is sick, when really he is not? And you may do the same.' I said to him, 'I have lived with the missionaries, and assisted them in different places, in all of which I have behaved honestly, and now I cannot walk differently. It is wrong to do so.' He replied, 'Are you certain that the missionaries will employ you always?' To which I said, 'Though they cast me off, I will be honest,' and he left me." Again he says: "One of the brahmins has recently stood in the lane leading to my house, several evenings, with six or seven men each time, and has blasphemed Christ and the missionaries openly to my hearing. He also proposed to put up a shelter near our school bungalow and make it a place for preaching. He continued in his blasphemy about a week, and finding that no one took notice of him, desisted from it."

Manepy.

Manepy, which lies to the east of Batticotta, is under the care of Dr. Poor, who, in company with Mr. Meigs, arrived in Jaffna, March 22, 1816. He says, in his report, "There are at present several candidates for admission to the church, but nothing of special interest has been observed in the course of the year, as the result of the preached word, nor has any progress been made in the way of church extension to the villages of the parish. In these and in several other respects, the state of the church is far from being satisfactory. We do not, however, despair of seeing better days. We sometimes feel that we are lying very near the fountain head of spiritual influences and blessings, and that we only need to be found in a suitable frame of spirit, to receive supplies adequate to our necessities." Writing again on the 14th of January, he says: "The cholera has raged with unparalleled virulence for six or seven weeks, and still continues, a terror to the people. Since the annual report of the church was written, i. e. since the 15th of December, eight adult members of the church have

been removed by cholera. These eight individuals, with one exception, were of the educated class, six of whom were graduates of Batticotta or Oodooville seminaries, and notwithstanding the sudden manner in which they were removed, we have ascertained in most of these cases, either from personal observation, or from the report of those present, that the departed were sustained in a dying hour by the cheering hope of the gospel of Christ; and from what we know of their previous habitual life and deportment, we too are sustained by the hope that they have died in the Lord, and that we are not called to mourn for them as those who have no hope."

Since the foregoing extract was written, another member of the Manepy church has been removed by cholera. Many of the heathen have been swept off, and the pestilence is still prevalent. The schools have been broken up, and the teachers have been visiting from house to house, giving medicine and administering consolation. In view of all these dealings of God, the pastor says: "We are impressed by the truth that the Lord hath a controversy with the inhabitants of the land, but it is for our encouragement to know that the 'walls of Jerusalem are to be built in troublous times.'"

Oodooville.

Oodooville, lying on the east of Manepy, is the seat of the female boarding school. Mr. Spaulding, who is stationed here, reached Jaffna in less than four years after Messrs. Meigs and Poor. "There has not," he says, "been any special religious awakening in our church, within the year. The mothers' meeting once a month, and the fathers' meeting once a week, have been continued with much interest. Our village meetings every week, at two places, generally have been well attended, and the people have heard with interest."

The catechist reports that, "The heathen are beginning to remove their absurd ritual, and to appreciate the truths of Christianity. In my conversation with a young man, he said, that he knows of several young men in the country, who have given up the custom of observing feasts at new and full moon, in veneration of departed ancestors, and that of making offerings to the idols. There are evident indications that the work of the truth is progressing, though slowly." The catechist at Alaverly says: "As to the character of the church members here at Alaverly, I am happy to say that many of them give more satisfactory evidence that they are true Christians, than they did formerly. They read the Bible daily, hold family prayer meetings, attend the church regularly, and train up their children in the way they should go. The women have lately commenced the practice of giving their handful

of rice daily to the Evangelical Society. Even the most necessitous of them give cheerfully either one fanam (about three cents) or one measure of rice monthly, to the great cause. Those who have joined the Christian congregation acknowledge that they have wholly renounced Pulier and other devil gods, and I believe most of them have done so."

Chavagacherry.

Chavagacherry, in the southern central part of Jaffna, is under the care of Mr. Sanders, who says: "The labors of the church members in making known the gospel, have been principally connected with the Sabbath school, tract distribution, village preaching, and personal visitation. They have been much interested and encouraged in their work." The catechist reporting the station says: "In the course of our catechetical work, it is a great satisfaction to observe that the most hopeful class in the community consists of persons who, while young, received instruction in the word of eternal life. The few grown-up boys who remain in our school, seem to be fond of reading, to a pleasing extent, which, in our minds, is a sign of good. Meetings have been regularly held in almost all the school bungalows during the moonlight evenings. In some of them we have good audiences with open ears. Often we go to our work with faint-heartedness, doubting whether we can effect any good, but return with joy, feeling that the harvest of the Lord is not far from us. All things considered, we have more hopes and encouragements than ever before, to go on in the work of the Lord. The work is the Lord's; only the means are ours." The catechist at Varany, which borders Chavagacherry on the east, after speaking of tract distribution and his labors among the people, adds: "The brahmins and other Tamil priests are now willing to take books from us, and converse freely on religious subjects. Their prejudices against the religion of the lowly Jesus of Nazareth, are fast dying. Though my faith at times wavers from its strong hold, yet when I see some indications of the Word making its progress slowly but surely, I am rejoiced for my unbelief."

General Progress.

"During the year there has been a quarterly examination of the native assistants, in Rhemius' Body of Divinity and the Epistle to the Romans. The exercise has apparently been attended with profit to that important class of our native church. A select class, consisting of twelve of our assistants, has been under a course of instruction in Systematic Theology, Biblical History, Exegesis and Sermonizing. The class has usually met once in two weeks. They are much interested in their course of study, and we may hope that

the labor expended upon them will be productive of great and good results." "In the latter part of September, a village chapel was completed at Alaverty, and dedicated to the service of God. It is now a regular place of worship on the Sabbath, and it is expected that a church will soon be duly organized there, so that all the ordinances of the gospel will be stately administered in that village. Two other chapels are building, (one at Sangany and the other at South Araly,) and will probably be completed in a few months."

Statistics of the Churches.

Members reported, 1852,	385
Received by profession in 1853,	23
" on certificate " 	10
	418
Dismissed on certificate,	19
Deaths,	5
Excommunicated,	1
Error in statistics of 1852,	7—23
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Present number,	395

Zulus.

MORE LABORERS CALLED FOR.

THE mission among the Zulus for several years back, has received but small additions to its number. Meanwhile, the process of weakening has been going forward. Some of the missionaries find their strength giving way under the combined influence of advancing years and accumulated labors. Mr. McKinsey, on account of disease, has been obliged to seek the genial influence of his native land. Mr. Butler, after some time hoping against hope that his wife's health would at length allow of their continuing in their good work, has bid a final adieu to the mission. Adams, Bryant and Marsh have successively, within the course of three years, entered into the joy of their Lord. The weakened mission asks, with united and earnest voice, to be strengthened. Three families at least are at once needed to occupy places now ready for them. The mission presents no grounds for discouragement. In fact, its prospects were never fuller of solid encouragement than at present. The number of natives within the limits of the colony, already numbering 120,000, is increasing, and likely to continue to increase. It is now indeed "the night of toil" among them, but as sure as the promises of God are to be confided in, the night will be succeeded by a glorious day. Causes which at the time were regarded as adverse to the furtherance of the gospel, are now seen to have favored it, as, doubtless, in the end, we shall see all things on earth, from the beginning, to have conspired together for the promotion of the glory of God.

LETTER FROM MR. LINDLEY, JANUARY
10, 1854.

The following extract presents a striking view of the providence of God in respect to the past history of the mission, and affords cheering encouragement for carrying the work forward with renewed zeal. It is all the more valuable, as coming from one who has been on the ground from the first.

Review of the History of the Mission.

When I look back on the history of our mission, from its commencement in your thoughts, till the present time, I can not but believe that God has worked constantly and wonderfully in its favor. The first thought of it was suggested, I believe, by a letter from Cape Town. Looking at the best information you could get, your next thought was, that it would be right and good to attempt the establishment of a mission among the Amazulus. This was then resolved on, but without your knowing how proudly determined a Zulu king is, that his people shall have no other God beside himself, or with what willing, debasing prostration of soul his people will kiss the dust under his sprawling, naked feet. No matter. God knew your plans, and knew them, I doubt not, as his own; and he knew, too, how to prepare the way for their accomplishment. About six weeks before we sailed from Boston, a company of Dutch farmers set out from the Cape Colony, on a tour of inspection in the Natal country. They, too, were God's missionaries, though the immediate influences by which they were sent, may have been no better than those which sent Joseph as a slave down to Egypt. These explorers took back a good report of the country, and this report was heard by many willing ears among their dissatisfied countrymen. Forthwith the work of emigration commenced, and one of the consequences of this emigration was, the liberation of a hundred thousand people from Zulu tyranny. These people are now in this district, and may hear the gospel, and serve the King of heaven without fear of harm from any one. And now, too, British authority is here to keep us in secure possession of our field. As these are facts, you will, perhaps, agree with me in saying that God has worked for the furtherance of your plans, ever since they were first formed. No, it is not all the devil's work, that has been done here for the last twenty years. Men have been doing God's work, albeit with their own heads, hearts and hands. And now

let me ask, shall our hearts be turned to water, and our faith into despair, by the presence of this colony? I wish that it may prosper. If it was removed to-day, in another day or two we should have to follow it. Umpandi, the present Zulu king, owes the natives in this district a grudge as big as his bad heart can hold, and if the colonists were away, he would soon do more to exterminate them than white men will ever do. But if he was out of the way, the different tribes and chiefs here could not live six months side by side, and keep the peace. The old quarrels, recorded in their unforgiving hearts, are many; the cattle in their possession are many too. Revenge and covetousness would cause the stronger to "eat up" the weaker, till the strongest had devoured all. A colony of civilized men among such a people may be, in some respects, a bad thing, but when it serves to keep hundreds of thousands of covetous, bloodthirsty savages under a great and wholesome restraint, it becomes a good thing. I do believe that the present state of society here, is far better in the sight of heaven, than a state of pure, unmitigated savagism. I believe further, that God has sent an English colony here in mercy to the natives, and not in judgment. What I say to you, I would say to all the friends of our mission—let us not bate a jot of heart or hope because we have here a small colony of Englishmen, among whom are several useful preachers of the gospel, and a goodly number of zealous Christians. This colony, and they who govern it, can and will do nothing more than work out God's righteous purposes which, in their fulfillment, will prove, I trust, purposes of mercy to thousands of benighted heathen.

These people have come into this district of their own accord, and in flight from an irresistible and most cruel power, created by themselves, and supported by men who knew that the first act of disobedience would be followed by immediate death. They and their rulers of every rank, were filled "with all unrighteousness, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity; were whisperers, backbiters, despisers, proud, inventors of evil things, without understanding, covenant-breakers, without natural affection, implacable, unmerciful." Among them all there was not a grain of wisdom, but such as is "earthly, sensual, devilish;" and, as a necessary consequence, they could have among them

only "envying, strife, confusion and every evil work." If you have any good idea of a real dog's life among savages, you may have some idea of the life these savages suffer, when left to themselves. From this state of self-inflicted misery, they have sought relief by escaping to the presence of white men to be protected from themselves; and by so doing, have exchanged a suspicious, watchful, anxious life, for one of comparative peace, safety, comfort and prosperity. Here they are becoming rich in cattle, and may call their lives, and, at least their movable property, their own. And if they will embrace the gospel, they may become rich in faith, hope, charity, and "be filled with all the fullness of God." May He who works all things after the counsel of his own will, work mightily in their hearts, and "beget them to an inheritance which is incorruptible, undefiled, and that fadeth not away," "reserved for them in heaven," far above all colonial, and every other hurtful influence; and by doing this, set on our and your faith, patience and perseverance, a crown of exceeding glory, which shall be his glory, by the hearty, adoring consent of all heaven, forever and ever.

JOURNAL OF MR. TYLER.

A FEW extracts from the Journal of Mr. Tyler at Esidumbusi, will enable the reader to see something of the darkness in which the Zulus grope, and of the strength of the fetters with which the god of this world has bound them. It will also be seen that deep as is the darkness, it may be dissipated, and strong as are the fetters, they may be broken.

Burying Colds—Witchcraft.

October 4. Last night I was aroused from my slumbers by boisterous shouting, which was so near my window as at first to alarm me. In the morning, on inquiry of the natives, I found that a troop of about fifty girls, of ages varying from eight to sixteen, had been performing during the night, the yearly ceremony of *burying their colds*. At this season of the year, when colds are more than usually prevalent, I learned that parents are accustomed to enjoin upon their daughters the continuance of the ancient practice of tying cords, made of grass, to their ankles, and marching in a body to some distant spot, where they bury the cords, amid shouting and dancing. They think, or pretend to think, that by so do-

ing, they shall secure exemption from colds and coughs for an entire year. A most effectual means, we should say—this exposure to the cold dews and midnight air—of securing to themselves the very evil they wish to ward off.

11. A man from an adjacent kraal, passed my door this morning, saying that he was on his way to visit his king, in search of justice—that he was oppressed, in danger of losing his life, &c. When I asked him what was the cause of all his trouble, he replied, that a few months ago the wife of his brother became ill, and all efforts to arrest the progress of her disease were in vain. As a last resort, her husband, according to native custom, inquired of his "inyanga," (witch doctor,) the cause of her sickness; which the latter endeavored to ascertain, by consultation with the ancestral spirits of the family. The decision, as usual, was, that the disease was caused by a witch, who might be found among his near relatives, although the particular individual was not pointed out. The man who called this morning, proved to be the suspected one, and ever since the suspicion was whispered in his ear, his heart has been full of enmity. He is now using all the means which malice can invent, to injure his brother, who is also equally hostile to him. Any attempt on my part, to quiet his angry passions, would have been useless. I only repeated to him the words of our Savior, found in Matt. v. 38—45, and commended them to his careful consideration.

Parable of the Sower Exemplified.

16. The Sabbath. I preached this morning to about forty of the unclad natives, seated on benches and mats, under the verandah of our house, from the text—"What shall I do to be saved?" I endeavored to show them that their worship of the spirits of their fathers, and all their sacrifices, are of no avail in securing to them future happiness; and was gratified by an unusual degree of attention and apparent thoughtfulness. In the afternoon, according to my custom, I questioned a portion of the audience on the sermon of the morning; and the diversity of their replies exhibited strikingly the difference of character and feeling in heathen, just beginning to comprehend the truths of divine revelation. On asking a young man who has lived a few months with me, what he thought of the plan of salvation by Jesus Christ, he replied as follows: "Teacher, I have heard

all your talk respecting the Son of the Great King, who consented to die for rebels. I believe that your worship is better than ours, and I cannot see that we are helped at all by sacrificing our sheep and cows to the spirits of the dead. I consent to all you say—that it is true, that you are a teacher sent from God to do us good; but to become a Christian, I cannot. If I should 'believe,' my friends would ridicule and persecute me, and deprive me of the cows with which I expect to buy my wife." In this partially instructed heathen, we have a specimen of those who are intellectually convinced of the truth of God's word, but have not the courage to embrace it.

Another native whom I interrogated, replied somewhat in this manner: "I don't know who God is, nor do I know where I shall go at death, nor do I know whether the worship of the spirits is the true worship, as my parents have taught me; or whether the Great King, of whom you tell us, is the only proper object of worship. I have no knowledge or opinion in respect to these subjects upon which you question me." With this man, pretended ignorance was the plea for not attending to the claims of divine truth. His whole heart was evidently absorbed in his five wives, his corn and his cattle.

A third native remarked thus: "Yes, all is true which you have said. 'The Great King made man, the earth and all things. We are all sinners, and Christ died for us. At death, if good, we shall go to heaven, but if bad, we shall certainly burn in hell,'" &c. All that this loquacious heathen said, was very orthodox, and I might have supposed that it proceeded from a sincere and humble heart, had I not previously known his attachment to his gods, and that nothing but an idea or hope that I would buy his corn at some future day, or some equally selfish motive, had brought him to the sanctuary. Alas! this man is only one of a multitude of Zulu worshipers found at all our stations, whose character is well described in Ezek. xxxiii. 31: "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness."

From all these heartless hearers, I turned with satisfaction to one who had listened to me with tearful attention, and who showed by his answers that the Holy Spirit had sealed instruction to his heart. We have continued hope that he is a true

child of God, though he stands alone and exposed to numerous temptations, such as heathen converts only can understand.

LETTER FROM MR. TYLER.

Death of Mr. Marsh.

SOME further interesting particulars are given of the sickness and death of Mr. Marsh:

Death came not to him unawares. For some time previous to his sickness, his thoughts, reading and singing had been turned to this subject, and when at last he was obliged to take his bed, his own conviction was, that he should never recover. During most of his sickness his mind wandered, but even then, scarcely less than during his lucid moments, his thoughts and conversation were on heavenly subjects. At times in the midst of his pains, he would break out with the exclamation—"Why do I linger here?" and once, when I told him, it seemed the will of God that he should glorify him by suffering, he said—"Oh yes, it is all right; Heavenly Father, thy will be done." When allusion was made to leaving his wife and child, he replied—"I have no concern for them. The Lord can take better care of them than I can." Once I remember he clasped his hands, and prayed most fervently that God would make him grateful for sending him so many kind friends to take care of him in his sickness, and that he might be patient and submissive under all his sufferings. Occasionally, he sang as long as his strength would allow, such hymns as, "Jerusalem, my happy home;" "Majestic sweetness sits enthroned," &c. Once he repeated, "Hangs my helpless soul on Thee!" I said, "Do you feel it safe to hang on Christ?" He replied, "Yes, perfectly safe, perfectly safe."

A book he had just received from America, on "Consolation," by J. W. Alexander, D. D., was occasionally read to him, with which he seemed greatly delighted. When I read that part where the author shows that the design of affliction is to lead to Christ, he said, "Yes, I have found that out during this sickness; I hope it has led me to Christ." As he approached the dark valley, he felt that he needed an unwavering faith in Christ, and he assured his friends watching by his bedside, that "the finished work of Jesus" was his only ground of hope. As I was writing to one of his missionary sisters, I asked him if he had any message to send. He replied, "Tell

her she is a very dear sister—I hope to meet her in heaven. Not a jewel intrusted to the Savior's care will be lost." Let these words comfort all his mourning friends. Our dear brother is doubtless "a jewel" in the Savior's crown. He was Christ's, and Christ has taken him to reign with him in glory.

His end was calm and peaceful; without a struggle, his soul passed sweetly into the arms of his Savior. "The good pilot," as he called the Savior, just before his departure, did not leave him alone, but safely conducted him over Jordan. His remains now lie at his own station, on the hill, where he loved to call together the dying heathen to tell them the story of redeeming love. There may they rest in quiet, till the morning of the resurrection.

Call for Help.

In view of the extent to which this mission has been weakened, Mr. Tyler asks:

Where shall we look for help? Who will come to occupy the stations, made vacant by disease and death? We speak not now of new stations that ought to be formed, but we do plead earnestly that pastors may be immediately sent to these infant churches, ere they become entirely extinct. Are there still so few candidates for the missionary work, that this mission cannot be reinforced? Shall our schools be disbanded, our church members scattered, and Satan be left to triumph over our deserted stations? We pray earnestly that it may not be so. Let us be cheered by a speedy answer to our call.

Ascension Island.

JOURNAL OF DR. GULICK.

THE Herald for June contained an account of the commencement of missionary operations among the Metalanin tribe on the western side of the island. Recent letters bring down the history of the mission to the middle of January of the present year. December 5, a school-house was finished, twenty nine feet by fourteen, with sides and floor of a small reed, and roof of the indigenous sago-tree leaf, and slight reed-work seats along the sides. The whole cost was \$7 75. This building was opened the following Thursday, with exercises admirably adapted to increase the interest in the school, as will be seen from the description below.

Dedication of a School House.

December 8. We this day opened our school house with an exhibition and ex-

amination of the scholars who have for about six weeks past been in attendance at our dwelling-house. We thought it an affair of sufficient importance to merit some extra attention, and hoped that further interest might be excited, by showing what the children had already learned. From prudential reasons we did not take pains ourselves to publish the notice, leaving that to the children; yet about eighty spectators were present, the most of them being friends and relatives of the scholars.

About eleven o'clock I rung the first bell, and opened the school-house doors. When all the spectators had entered and were seated, I rung the second bell, and the short procession of eleven scholars, which had been formed in the dwelling-house, entered with Mrs. Gulick at their head, and before they took their seats, sang, "There is a happy land," &c. Each child was decked with the rarest of Bonabe finery, and with several wreaths of sweet wild flowers. A school exhibition was a thing they had never before seen or heard of, and there was therefore a constant hesitancy as to what to say and do, but every one conducted with the strictest propriety through the whole examination. When all were seated, I made what may be called my first attempt at a public address in Bonabe, by explaining what the house was for, and how, by the direction of good men in America and Oahu, and by our own love for Bonabe, we had come to live among them, to teach them all they would learn about talking English, reading, writing, sewing, &c., but especially about God. As the principal object of the house was to teach about God, I offered a dedicatory prayer in English. I then further explained to the audience what Mrs. Gulick had thus far taught the children. I called their attention particularly, to a large, beautiful bed-quilt, which we had hung up to decorate one end of the house, and which had been sent us by the children of Mr. Lyon's congregation of Waimea, Hawaii; and I explained how that formerly the men, women and children of Hawaii were as ignorant and poverty stricken as those of Bonabe. The brilliant colors, tastefully arranged, and the neat, regular stitching, were much admired. I then called attention to a smaller piece of patch-work, yet unquilted, which was the handy work of Bonabe scholars. The pieces, basted together, had been sent out by the Juvenile Missionary Society of Fair Haven, Connecticut, and we propose by the first

opportunity to send them the completed fabric. I assured the audience and school that the Fair Haven children would be greatly pleased that Bonabe children could do so well, and that undoubtedly they would receive something else in return from America.

The examination and exhibition then commenced under Mrs. Gulick's direction, I playing the part of the examining committee. The children read in their several books, class succeeding class, with all the order that eleven heathen children could attain, (which was no little,) exhibited their proficiency in writing the alphabet on the black-board, were examined as to their progress in talking English, and at various intervals sang "A, B, C," "B-a ba," and "God lives on high." Slates were shown to the spectators which had been previously written on by the scholars, and at the same time I exhibited specimens of Litobo's writing and of her tracing maps, which excited great interest—quite as much as I think they would in Oahu or America. Litobo, it will be remembered, is the Kittie Nanakin's adopted sister, who lived with us while we resided in that tribe.

There was one girl who had been constant in her attendance, and as a premium, a dress was given her. I promised three premiums for the coming quarter "of twelve Sabbaths, or three moons,"—one of five needles for constant attendance; a bunch of beads to the one who should be able to speak English best; and a pair of scissors to the best writer. I urged every one to attend who had the least desire to. The exercises then closed by the children forming in a line, and as they passed me, receiving each a needle, and as they passed Mrs. Gulick, a small cocoanut-leaf basket, containing a piece of water-melon, a piece of musk-melon and a cookie, (all great rarities in Bonabe,) with a cocoanut.

Thankfulness for the Past.

The missionaries on this island have not been without their trials. Some of these have been alluded to in former accounts; others are mentioned in letters now received. Even before the school-house was completed, Dr. Gulick had occasion to enter in his Journal: "My wife's school has already begun to excite the opposition of foreign residents so far, that some of them are telling the natives, our plan is ultimately, by some trick or force, to carry off all our scholars to Oahu, and there sell them for large sums of money. Some of the natives themselves tell us

this, and give it as a reason why more children do not come to school." He also "more than once indirectly came into collision with the Ishipan of the tribe in matters of themselves of little importance," yet causing him at the time some anxiety, as the stand which he felt obliged to take in respect to them might alienate this chief from him. Twice also, as he was passing Mudok Island, a gun was fired at him, probably at the instigation of some foreigner. Yet none of these things are alluded to by Dr. Gulick as, on the threshold of the new year, he surveys the one which is just closed; on the contrary his memory is filled with the causes which they have had for gratitude, several of which are thus presented.

January 1, 1854. Sabbath. The retrospect of 1853 is to the missionaries of Ascension Island a most pleasant one. It fills us with thankfulness and courage. Though two of our number have been on beds of severe and protracted illness, we are now in the complete vigor of health, and, unlike the Strong's Island mission, our number has not been reduced by death. One year since, we were all lodged in a single hired house, which, though comparatively comfortable, was by no means to be compared with the three different establishments now occupied by our three different families. In this we have occasion for thankfulness, for I question whether it is often that pioneer missionaries, in like situations, are so soon and so well provided for. It is also matter of gratitude, that in this remote islet, our property has been so comparatively safe. It is true that just before I left Kittie, while my boxes were much exposed, a few articles were stolen; and that recently, before the completion of his new house, Mr. Sturges's old, insecure one, was entered; but while most of the foreigners about us feel themselves so insecure that they frequently leave their valuables with us, we are comparatively unmolested. There are but few Pacific islands where this has been so favorable a feature of the first year of the missionary's residence. I think we ought also to mention gratefully that we have been permitted so successfully to provide fresh provisions for ourselves from our gardens. Had we been deprived of these, either by the want of strength or time to cultivate, or by the thievishness of the natives, the health of the mission would have materially suffered. Since Mr. Corgat's death we are the only foreigners on the island, who attempt anything worth mentioning in gardening. And I cannot but hope that we may make our horticultural

labors tend to the advantage of this people, while we can as yet do so little in gospel teaching. We have already introduced several plants never before grown here, and have raised several others in quantities never before thought of by the islanders. These examples and these introductions will perhaps have a good effect in stimulating the natives to a little industry in raising such articles, as they see may find a market on board ships.

Though we must mention, as a sad event, that Mr. Corgat was taken from us, we must esteem it a great mercy that he was spared till we were each settled in our different homes, and till we had so learned the language that we needed but little interpretation in our ordinary business transactions. We also rejoice that within the year we have been permitted to separate, and so create two different centres of light in two different tribes. May our lives and teachings be true gospel lights! We must praise the Lord that within the year a seaman's chapel has been opened at Rono Kittie, and has already, during this fall, been a radiating point of light for those "that do business in great waters." One sailor, converted during the last summer's cruise, recently made himself known to Mr. Sturges, and gave us fresh occasion for joy. By Mr. Corgat's request, the dwelling-house he had just completed before his death, is now the chapel. We also rejoice in our school-house and school at Shalong. May the Lord bless it.

Again we rejoice that none of the opposing and enraged foreigners have been allowed to touch a hair of our heads. We have each come in collision with them, but Mr. Sturges has been by far the most tried in endeavoring to execute Mr. Corgat's dying wishes. "Our God did send his angel and shut the lions' mouths that they have not hurt us."

Hope for the Future.

Hope, such as is brought to view in the following extracts, which relies upon God, and, though the blessing may be delayed, is prepared to wait and to toil on, is sure of not being disappointed. The Jekoits tribe is in the north-eastern part of the island, about sixty miles from Metalanim harbor. The Nut tribe is directly west of the Jekoits.

On turning from the past to the future year, our hearts venture to hope much. We pray that our command of the language may so increase that, with the Holy Spirit's application, some hea-

then soul may be convicted of sin, ere this year closes; yet who can say but that many years shall yet pass before that blessed day dawns on Bonabe.

Kaikaala is reported as rendering Mr. Sturges more assistance than formerly.

In his intercourse with the natives, he preserves his dignity and his propriety very successfully. We should feel quite safe regarding him, were he alone on any part of the island; and if two additional Hawaiian families arrive this spring—one for Kittie and one for Metalanim—we shall probably immediately place him either in the Jekoits or Nut tribe, where he would himself do good, and also furnish us a home when on our visits among those tribes. Even should but one Hawaiian family arrive, we may do this, as we deem that location an important one.

I cannot close without saying that your missionaries on Ascension Island are feeling more and more forcibly every day, that the Holy Spirit must descend upon them in richer measures ere this wilderness be made to bud and blossom. We know that prayers are made for us, yet we may ask that they be continued and increased, for the work is not only ours but yours, not only yours, but the Lord's.

LETTER FROM MR. STURGES, JAN. 10, 1854.

Influence of the Gospel.

Is nothing pertaining to this life, has the influence of the gospel been more benign in the islands of the Pacific, than in bringing to an end the wars so constantly waged among their inhabitants. This influence is, so soon, beginning to be felt on Ascension. "The advantages," says Mr. Sturges, "of occupying these stations, are becoming apparent. As we are now laboring among the two opposing and the most warlike tribes, we have the pleasure of seeing the silent effects of the gospel in taming the savage passions. Already is there a good degree of friendly intercourse between these tribes, and we are longing for the arrival of the third missionary to take his station where the natives are now destroying each other, because they have not the gospel of peace." He writes again, January 18, "A battle was fought, a few days since, by the two tribes on the windward side of the island. This is the third of a series, all of which have been quite bloody for island warfare. Our Nanakia has been frequently solicited to assist one of the contending tribes, (which he has been accustomed to do formerly,) and on being asked why he refused, replied,

'Missionary no like me to fight.' Between this tribe and the one among which Dr. Gulick has lived there is a good feeling growing, and we doubt not peace may soon be established upon all our island." Another token that the gospel is exerting a salutary influence, is found in the fact, that, whereas a year ago the sight of a sail was the signal for a rush of females to go on board, this is now prohibited. Indeed, foreigners manifest a growing uneasiness at the degree in which the confidence of the natives has been gained.

As the shipping season approached, the pleasure which Mr. Sturges anticipated from intercourse with his countrymen, was considerably diminished in view of the evils so generally attendant upon the visit of ships to those islands. The season had not closed at the date of his letter, but he was able to write, "I am happy to say, however, that both officers and sailors have treated us kindly, almost uniformly. During the present season sailors have generally called upon us and desired reading matter."

Difficulty of the Work.

At the same time that there are these indications that their labor is not in vain in the Lord, they see that in the character of the natives, as described below, which may make the work a long and difficult one; yet hope should be sustained by the thought that the day may break before they are aware.

But while there is a little light about us, we feel pretty well assured that there is a night of toil before us, ere the day shall dawn. We have a mass of heathenism to work upon, which will not admit of any separation into parts;—the people think and exist in the mass, there being nothing like independence or individuality. No sooner is one brought under our influence, than there is a general rush to the rescue. Scarcely a day passes without some exhibition of this general opposition. I must give a single case.

We have had with us two native children for more than a year. Their father (who was a Frenchman) gave them to us on our arrival, and bound us, on his death-bed, to take care of them. No sooner had they become orphans, than efforts were made to steal them, and at last they succeeded in taking the little girl. I applied to the Executive, and told him that she must be returned. Thus far, for nearly three weeks, he has done but little to bring her back, but this morning he sent a messenger for her return, and we greatly hope that our rights and demands will be regarded. In all our experience as missionaries, we have had nothing to try us like this short triumph

of heathenism. We had done so much for the children, and hoped they would be so useful to our mission in the future, that we felt we could not give them up. If we succeed in getting her back, we must consider it a victory for the Lord, which we hardly dared to hope for.

When Mr. Sturges closed his letter, eight days after this, she had not returned. "We think," he says, "the failure has been owing to a want of efficiency in our chief, rather than a want of disposition to do right."

Nestorians.

LETTER FROM MR. STODDARD, FEBRUARY 16, 1854.

Another Revival.

THE hearts of all who are praying for the conversion of the world, will be gladdened by the announcement that God is again visiting the Nestorian mission with his grace. The manner in which the work commenced will be seen by the following extract.

Prayer for the Seminaries.

During the past month the Holy Spirit has been hovering over our two seminaries and the village of Geog Tapa. We needed very much this visit of the celestial dove. Many of our pupils and our native helpers, who give decided evidence of piety, had yet wandered from the Savior and lost the fervor of their first love. There has been less earnest prayer offered by them than formerly. There has been less activity in making known Christ to others. The mass of the people, while advancing in intelligence and acquaintance with evangelical truth, have been becoming more insensible to its claims; and, as we looked abroad on the desolations, the painful conviction forced itself upon us, that the bones were very dry. The Roman Catholics have also been this year unusually rampant, and have vigorously, and with some limited success, made efforts to proselyte the people. Our solicitude has been still more increased by the fact that the proportion of those in our seminaries, who are not Christians, is greater this year than for some years previous. Of our forty-five pupils, not more than fifteen or twenty have given evidence of piety, and the proportion is about the same in the female seminary. Several of the young men who are to leave us this spring, are not converted. They are

soon to be withdrawn from our constant influence. They will be scattered in distant villages. They will be exposed to numerous temptations. The thought that they may thus possibly be overcome, and even at some time be induced to range themselves with the enemies of the truth, often makes our hearts die within us. What could be more distressing than such a prospect? We have left father and mother, brother and sister, home and country, in order to preach Christ to these Nestorians. We have done this cheerfully. It has seemed to us a most precious privilege. These dear pupils have been received to our families and had a warm place in our affections. For years we have toiled to discipline their minds, to store them with intellectual furniture, and to fit them to proclaim the gospel with efficiency and success among their people. We have prayed often for them and with them. We have longed to see them all sitting at the feet of Jesus. And yet some of them have nearly completed their last year, and are not born again. Their appearance while with us is encouraging, and they are at times affected by the truth. But they are not yet translated into the kingdom of God's dear Son. They are without an anchor or a compass, and may at any time make complete shipwreck.

Such have been our feelings, such our solicitude, in regard to these young men. This has led us to earnest prayer. We felt that this season must not pass by without a revival. Unitedly, and, I trust, earnestly, we asked our Heavenly Father to appear for us, and baptize us all with the Holy Ghost.

Prayer Answered.

Blessed be God, our unworthy prayers have been heard. For some weeks the seminary has been pervaded with a deep solemnity, and the anxious inquiry has been repeatedly heard, "What shall I do to be saved?" At a meeting held three or four days ago, to which those only were invited who had no hope in Christ, but who were determined to give themselves wholly to the subject, nineteen were present, and I have rarely attended a more solemn meeting. All were in tears, and many could not repress their sobs, as they were reminded of their critical position,—thus suspended as by a single hair, between heaven and hell.

We have kept up our regular school exercises, but have allowed the pupils

more time than usual for their closet duties and for religious conversation with each other. We have also set apart two days for fasting and prayer, beside the first Monday of the year, which was spent in the same way. These seasons have undoubtedly been of great benefit to all who have shared in them, and aided much, by the blessing of God, in carrying on the good work. It is now too early to speak of results, nor is it necessary. We yet feel the most trembling anxiety lest our hopes should be blasted and the blossoms not set in fruit. Any one acquainted with such institutions knows that causes apparently very slight may throw a chilling influence over all the pupils, and thus put a sudden stop to a work of saving love and mercy.

Disturbing Influences.

It was feared such a result might be produced by a visit from a gentleman commissioned by the commander in chief of the Persian army, to make inquiries in respect to the schools, accompanied by several princes; and special religious exercises were held on the morning of the day with reference to it.

In the remarks made to them, a contrast was drawn between that which the world calls honorable, and what is so esteemed in the sight of God; and they were told that a prince, without any hope in Christ, was an object of pity rather than of envy. Turning to our excellent mountain evangelist, Deacon Gewergis, who happened to be present, I said, "Gewergis, would you not like to give up your hope in Christ and be made a prince?" The tears starting to his eyes, he replied, "No, I would far rather be a Lazarus and lie at the prince's door, covered with sores." And I know that his reply came from his heart. His life the last eight years is most satisfactory proof of his sincerity.

The party reached Seir about one o'clock P. M., and spent three hours in hearing recitations in different branches and witnessing experiments with our apparatus. Beside the gentlemen sent by the commander in chief, (who is the most intelligent Persian I have ever seen, and who has studied in the recently established King's college at the capital,) there were three princes and several other noblemen. All appeared highly gratified and expressed their approbation in very warm terms. We understand that it is the intention of the commander in chief to report to the King in regard to our schools; and his agent, above all-

ded to, was particular in taking down our names, the number of our pupils, the number of our village schools, the amount we expend for education, and he asked many questions as to the detail of our operations. He also visited the female seminary and the printing office, and was much interested in all he saw. We have no evidence that this examination is likely, in a political point of view, to result in injury to our work; and it may be, on the contrary, decidedly advantageous to it. We are, however, free to say that we seek to avoid, rather than court, the notice of the government, especially in these times of political commotion, when we do not know what a day may bring forth.

This visit has not been without some evil consequences to the religious interests of the school, though we pray that it may not check the revival now in progress.

In the female seminary there has been at times very deep and general feeling, but it has been disturbed of late in an unusual manner by visits from Mohammedans of rank, who require to be treated with much attention, and whose mere presence must tend to dissipate seriousness. One of the ladies, who has charge of that seminary, thus writes me: "I cannot tell how much the company has had to do with changing the appearances in our school, which were so favorable. I can only say that three times during ten days our hopes have been disappointed,—apparently the result of these visits. The first one was the day after your Friday fast; the second after the Friday fast we observed in both places; and the third after a most solemn Sabbath. I never was more tried in having company, but have endeavored to feel that what the Lord directs is right."

Interest at Geog Tapa.

Geog Tapa, as in former instances, early shared in this blessed work. Mr. Cochran preached there on the second Sabbath in February, to an attentive congregation of three hundred people. At that time the awakening seemed to be principally confined to some twenty-five pious persons. A few days later, John, the evangelist there, thus wrote to Mr. Stoddard.

I was in much distress after I left you at Seir, pressed onward by the great sorrow of my heart. I prayed with those in regard to whom I hoped that they were faithful in my Master's service. They remained silent, and their love did not move them towards lost

souls. My hands almost sunk down, while waiting for a work of grace in the hearts of those who had never been affected. But, on Monday evening, in the church at evening prayers, I preached from Nehemiah iv. 1, and was much affected. When we came out I sent for some that I had been hewing much. They came to me. We prayed that night twenty-two prayers. I take no pride in them because they were many, but I am telling you what was the bitterness of our hearts. It was a night of sorrow and weeping, such as I have never seen since our first blessed years of revival. My daughter Hannah, less than six years old, was weeping so violently during our prayers, that I thought perhaps she had been struck or reproved. When I learned that no such thing had happened to her, I inquired of her, and found that she was weeping about her sins. . . . The next night was more interesting yet. This is the third evening and has been exceedingly interesting. There were twenty-five of us. Ten of these were accustomed to pray in public. They all prayed. When they finished, they were feeling and weeping so much they were not satisfied. The whole ten prayed in turn again.

LETTER FROM MR. COCHRAN, MARCH
20, 1854.

Progress of the Revival.

THE religious interest reported last month still continues, and in some places, probably, with increased power. We have reason to believe that it gained considerable depth and intensity in the seminaries previous to their vacations, and we trust that several pupils were brought to the foot of the cross. Mr. Stoddard, who visited Geog Tapa last Sabbath, reports the work as progressing there, though limited to a certain class; while others, and chiefly those of the baser sort, evince a disposition to cavil, and openly array themselves in opposition to the truth. In several other villages, where stated preaching is enjoyed, we hear of solemnity and individual cases of awakening.

In view of the unusual number who have the listening ear, the male seminary was dismissed on the 17th instant, for a vacation of nearly two weeks, that the pupils, as well as superintendents, may be enabled to labor more directly and extensively on different portions of the

plain. We shall wait the return of the reapers from the ripening fields with prayerful interest. The female seminary assembles to-day after a short vacation.

Papal Successes.

Since the edict of toleration was promulgated, the French Lazarists have been making unwearied efforts to proselyte the Nestorians, and the last year with considerable success. "In Geog Tapa," says Mr. Cochran, "several families have within a few weeks become disaffected and joined these errorists." Converts have also been gained in other places, and the number in different portions of the plain who are reported to be vacillating, is somewhat large."

Several causes combine to produce this state of things. The Nestorian ecclesiastics, with few exceptions, are indifferent to the professions of the people. Some of them even give evidence of sympathy with popery. The people of course cannot be expected to be more decided than their ecclesiastics. The effect of missionary effort has also been to some extent to unsettle the minds of this class, and to weaken their attachment to Nestorianism, rather than to produce a love for the truth. Then the many affinities of the Nestorian church with the papal, render transition from the one to the other easy; and as bribery and political considerations are unscrupulously made use of, it is to be feared that there may be yet larger defections from the Nestorian community. "Altogether the mission of the Roman Catholics to this people," says Mr. Cochran, "must be regarded, humanly speaking, as a terrible scourge. The positive evils of proselytism are very great; and the spirit of controversy and the diversion of our helpers from the great work of pointing dying men to the Lamb of God who taketh away the sins of the world, are vastly more weighty causes of regret. But still, we cannot doubt that they were sent for some wise purpose. And if their present success shall serve to teach us the lesson of greater humility, faith and consecration to the service of our Lord, we shall have occasion to hope, that the things which have happened, will in the end turn out for the furtherance of the gospel."

Diarbekir.

LETTER FROM MR. DUNMORE, DECEMBER
20, 1853.

Visit to Arabkir.

MR. DUNMORE passed nearly three months of last year in Arabkir, having arrived in that city the 17th of August. On his way, he spent a

Sabbath in Kharpoot, where he was visited by nearly one hundred persons for religious conversation. He found the Protestants of Arabkir much cast down. The house of a teacher who had recently joined them, in which Garabet, the first and leading Protestant of the city, had fitted up a room for a place of worship and a school, had been forcibly taken possession of, by the Medjlis for soldiers, and they had no suitable place for public worship. In accordance with the migratory habits of the people, more than half of the avowed Protestants were away for the summer, in places more or less remote. From these two causes combined, the number of "gospel men" had become reduced from the twenty-five or thirty who used to meet at their place of worship, to a little band of six or seven, who now come together at Garabet's house, and with whom Mr. D. spent a good part of the first Sabbath in conversation and prayer. Moreover, when it was noised abroad that an American missionary had come to live there, the Bishop began to rally his forces; and by bribes, by false promises, by threats and entreaties, many who would gladly have come to the knowledge of the truth, were kept away. But, notwithstanding all this, Mr. D., from what he saw of the people, whom he describes as "a remarkably active, enterprising, thinking, and reading people," felt prepared to say that, it is "one of the most interesting fields in Turkey, and gives promise of an early and abundant harvest." How correct this opinion is likely to prove, and what a great change in favor of the progress of truth has since taken place, may be seen in Mr. Clark's letter in the Herald for May.

Excursion to two Villages—Sickness.

The country round Arabkir, as appears from the following account of a tour made by Mr. Dunmore, in company with Garabet, in one direction, also invites to labor.

Having spent some three weeks in the city, I visited Mashkir, a village five hours distant, where a most interesting and promising work has long been in progress. We spent one Sabbath there, and our services were attended by thirteen males and seventeen females; most of whom listened for the first time to a sermon. It was a luxury to preach Christ, "the way, the truth, and the life," to such a company of attentive and earnest souls. They are an exceedingly interesting and intelligent people. A year ago they took silver from their church to the amount of 20,000 piastres, broke it in pieces, took it to Kharpoot and sold it to pay a debt of the village. Their priest is a liberal-minded man,

and well versed in the Scriptures. We called on him, and had a long, pleasant, and I trust, profitable conversation; and he afterward returned the call, showing the kindest feelings toward us, if not a sincere desire to embrace the truth as it is in Jesus. From thence we went eastward six hours to Chimishgezek, a large town in the wild mountains, where savage Koords hold sway, and kill and plunder without fear of God or man. Here we spent five days, though we saw but little to encourage and but one decided Protestant. May his light shine over those gloomy mountains, and attract many darkened, wandering souls to him who giveth life to the dead!

This excursion was cut short, and others prevented, by an attack of bilious intermittent fever, which continued more than a month. "Having no medical aid at hand, I had to rely entirely on my own skill, committing all to the great Physician. The kind attentions of Garabet and family will not soon be forgotten; who, though ignorant natives, did all in their power for my comfort. Mr. Clark's family, with Mrs. Dunmore, reached Arabkir but a few days before my fever left; and their coming was scarcely less welcome to myself than to the Protestant band who have been waiting anxiously, so long, for a gospel preacher. But it pleased the Lord to deal graciously and gently with me; and though greatly reduced, my recovery was rapid; so that in two weeks from the time my fever gave way, I was able to start for Diarbekir, on horseback; and came through in less than six days, averaging full ten hours per day. My health has never been better than since my return.

Arrival of Mr. Walker.

Three days after our arrival here, we were made glad by the coming of our long wished-for associates, Mr. and Mrs. Walker. They came in fine health and spirits, having been prospered on their way from Aintab. It is not possible for me to tell what a relief and comfort it is to have a brother to share the joys and cares of this blessed work—not to mention the pleasure and profit of their society. Our first business was to provide a comfortable place of worship for the coming winter; and as no suitable house could be had, we determined to throw a roof over our entire court. In three days from striking the first blow, the court was covered, and we now have a comfortable and commodious place of worship.

We did hope that our new Pasha, who came here from Sivas some three months

since, and who was reported to be very friendly to Protestants, would be inclined to deal justly with our brethren in Diarbekir, but he seems disposed to follow in the footsteps of his predecessors, though he treats us, personally, with respect. The second vizierial letter has recently been received from Constantinople, addressed to the Pasha, and ordering him to require but forty-three piastres tax per house, of the Protestant community. But the Pasha still refuses to comply, and threatens their head with imprisonment, if the full amount demanded by the Armenians is not paid. The matter is still pending, just where it was three years ago, and the three years' tax remains unpaid.

All is quiet now, and has been ever since our arrival. We see new faces at our services every Sabbath, the good work is moving onward silently, and the leaven of truth is permeating the great mass of mind throughout this region.

LETTER FROM MR. WALKER, APRIL 14,
1854.

Arrival at Diarbekir.

It was not judged prudent for Mr. and Mrs. Walker to leave Aintab for Diarbekir till the approach of cold weather. While the summer was passing, the political horizon was gathering such blackness as to render the question whether they ought to proceed before the clouds should clear away, exceedingly difficult. Then came a special messenger from Arabkir, to say that Mr. Dunmore was sick with fever, and his return to his station before winter was very doubtful. Yet they thought it their duty on the whole to proceed, and accordingly on the 31st of October bade adieu to their friends in Aintab.

Mr. Schneider accompanied us two days' journey, until we were safely across the Euphrates at Birjik. Here with prayer and tears we parted, and as we turned our faces eastward we thought of him who, in obedience to the command of the same God who had called us hither, went forth from these Mesopotamian plains, to be a stranger in a strange land. In Abraham's God, therefore, we put our trust, and we were not confounded. Although the unsettled state of the country gave us somewhat of apprehension, we were brought safely and comfortably on our way. On the morning of November 8th, while descending the mountain some ten hours distant, we saw the black cloud of smoke overhanging Diarbekir, and soon

the distinct outline presented by the great wall. We were so favored as to reach the city just as the gates were about to be closed for the night. Our joy was great to find Mr. Dunmore already arrived, having left Arabkir the same day that we left Aintab. The Protestant community seemed to greet us with much of joy, and while we lifted up grateful hearts to God for our safe and pleasant journey, we prayed that he would grant us a useful home for many days among this people.

Persecution—Shemmas.

Some of the Turkish governors readily execute the orders received from Constantinople for the protection of the Protestants, while others take sides with their enemies. Among the latter is to be classed the Pasha of Diarbekir. Some of the results of this perversion of justice are detailed below.

About the time of our coming, the persecution of the little band of Protestants at our out-station, Haineh, became very severe, so that as a body they came to Diarbekir, and presenting their case to the Pasha, the chief instigator was brought to the city, and we had hope of securing some relief. But the influence of the Armenians, particularly through their bribes, availed to give the enemy triumph, and our native helper was ordered by the Pasha not to return to Haineh, although his native place. He chose to obey God rather than man, and went. The poor brethren returned to their homes with a heavy heart, assured that farther trials awaited them. Some were obliged to flee the place, and others were put in prison to extort an unjust tax of double their former rate. Thus the little company of hearers was almost annihilated for a season. Recently, however, their chief enemy has been thrown into prison for debt to government, and the pressure is in consequence somewhat removed, and more dare come to listen to the Word.

While we were much depressed by the trials of our Haineh friends, the community in Diarbekir began also to be tried. Although they declared their readiness to pay their taxes, so soon as they were regulated in accordance with the orders of the Sultan in several vizierial letters, the Pasha continued to demand the increased rates, and when threats did not avail, threw Shemmas, the head man of the Protestants, into prison. Not inducing compliance by this treatment, one Saturday evening, the Pasha sent Shem-

mas, in charge of a cavaas, to inform the Protestants that if two thousand piastres were not paid that evening, Shemmas would be thrust into the stocks.

It was a noble sight, reminding one of martyr-days, although of too deep and painful interest to be pleasant to us, to see that man in our court, with the spirit of a martyr, exhorting the brethren to stand firm in their resistance to oppression, declaring himself ready to go to the stocks rather than that the Protestants should lose that for which they had been struggling for years. It was decided to refuse the payment, and Shemmas returned to the Pasha with this answer. He was ordered immediately to the stocks, and the order was executed. The Protestants feared that he would die under the torture, as one man had died in the same stocks a year previous, and so they consented to pay the money, and secured his release. It was a trying day for us, for when the Tanzimat securing some degree of protection and justice to the Christian subjects of this empire, and the express orders of the Sultan, were thus openly trampled under foot, what might we not expect for the poor people with whom we had come to labor, and for ourselves.

Shemmas was a candle-maker, and in connection with his business, we had occasion to see about this time somewhat of the beauty of Turkish law. Our Pasha thought candles a good article to speculate upon, by sending them to the Constantinople market. Therefore he reduced the price of candles one-third, (as Pashas have the right to regulate the price of all commodities throughout their pashalics,) and bought up all in the market. The makers, refusing to manufacture at this ruinous rate, were thrown into prison, and at length compelled in chains to sweep the streets. Our good Shemmas barely escaped. We sent him off as colporter a few weeks in the neighborhood of Mardin. Here he found not so good an opening for the truth as we had hoped. Many were glad to hear and know, but the priests rule with a rod of iron, and few are so bold as to dare their anathema. Some fifteen books sold were all returned by order of the priests. In some of the neighboring villages his life was severely threatened, but in one not far from Mardin, there was much that was hopeful.

At this time some one or more of our Protestants were daily imprisoned by the Armenians for taxes, and just as the community were beginning to be

wearied out, a new and stringent firman came, for a time giving our community much cheer and hope. On its presentation to the Pasha and Medjlis, they promised compliance with its requisitions.

This promise was not kept. "A proper adjustment of the taxes has now become almost hopeless, and the poor community is in a great strait, not knowing which way to turn." Some of the more wealthy and influential, who have had the chief management of this matter, have been careful only to secure their own interests. As a consequence of these troubles, a few have gone back to the old church; others may do the same. Besides, two of the three men who were constituted into a church by Dr. Azariah Smith, on his visit to Diarbekir in 1851, have been active in endeavoring to excite disaffection towards the missionaries. This they did at one time by forming a party who demanded that all infants should be baptized who were presented for this rite, and then by claiming that all should be admitted to the communion who desired it. But notwithstanding all these troubles, the congregation continues to number from 100 to 140, and a goodly number are grateful for the teachers sent to them, and appreciate, in some measure, the privilege of hearing the word.

ANNUAL REPORT.

THE annual report, after passing in review the trials mentioned in Mr. Walker's letter, proceeds thus :

We have given something of the shady side, but there is a bright side that we love to look upon. We labor in hope. The seed is being sown, and it is scattered broad-cast. It is taking root, and the fruit is beginning to appear. Knowledge is increasing, and a multitude are searching the Scriptures. The heaven is at work, permeating and imparting life to the mass. It is an encouraging fact that evangelical books to the amount of something more than one hundred dollars, have been sold in Diarbekir during the year. And although the defection of two of the three persons received to the communion by the lamented Dr. Smith, would seem to indicate a backward movement, there are evident signs of progress in our work. True, there have been no general exhibitions of divine power in renewing the hearts of men, but we have heard the inquiry, What must I do to be saved? and we have reason to hope that a few have been made alive in Christ Jesus. Our Protestant community has increased in numbers, and new faces appear at nearly

every public exercise. Close attention is uniformly given to the word preached, and all our services are well attended. Two preaching services on the Sabbath, and two during the week, a weekly prayer-meeting and monthly concert, have been regularly sustained during the year; and a portion of Bunyan's Pilgrim's Progress is read on Sabbath morning to an eager audience.

Our schools are two, numbering forty boys and about twenty girls. Besides these, some twenty adults are taught at their own houses, or at school. The Bible is our text book, and but little else than strictly religious instruction is given in our schools. A large proportion of these youth are children of parents who seldom, or never, attend our worship. They are from Armenian, Jacobite and Catholic families. And we regard this as one of the most hopeful and encouraging features of our work. The influence of our schools is felt, and their decided superiority to other schools in our city, is acknowledged by all parties.

Haineih, our only out-station, continues to be occupied by Stepan, who has had orders from the Pasha of Diarbekir, to leave the place; but judging that he ought to obey God rather than man, he preaches and teaches this new way to as many as are willing to receive the word, both Armenians and Koords.

Aintab.

JOURNAL OF MR. SCHNEIDER.

IN compliance with many urgent letters from Oorfa, asking that they might be visited by a missionary, Mr. Schneider set out for that city the 10th of March, and arrived there on the 16th, having spent three days at Biredgik on his way. The little company of Protestants hailed his arrival with great joy. His journal affords an illustration of the impulse which might be given to the cause of truth, if there were laborers enough on the ground to allow of frequent tours for preaching the gospel.

Interest in the Truth—A Community Organized.

March 20. At the first service, in the evening, there were about fifteen present; and yesterday, the Sabbath, there were twenty-three in the forenoon, besides a few from abroad; and in the afternoon nearly the same number. They listened with very marked attention. Yesterday, while the absolute necessity of

holiness was urged, I noticed that one or two of them were much moved. In the other sermon, Christ and his salvation were presented, and there was the most eager attention and very deep interest. Several were in tears, and all seemed solemn and much impressed. The great, spiritual truths of the gospel, evidently took strong hold of their hearts and consciences; and I felt greatly refreshed by these visible tokens of the power of the doctrines of the gospel. I cannot but regard it as an evidence that a spiritual work has begun here, and that many are yet to be renewed by divine grace and become temples for the indwelling of the Holy Ghost.

21. Preached again this evening, and had nearly twenty hearers. As on the Sabbath, the attention was again very close and interested. I noticed the tears starting in the eyes of one sitting near me. Quite a number who have not yet attended our services, have a desire so to do, but are restrained by various considerations. Last Sabbath, I have been informed, the son of an influential man was coming to the meeting; but, as he approached our house he found that some person or persons were watching him, to report it to his father. He felt obliged, accordingly, to turn back, but not without shedding tears that he could not listen to the gospel, and not without sending us his salams, and assuring us of his interest in the truth.

27. Yesterday, the Sabbath, we had twenty-eight natives of Oorfa, as hearers, and seven from abroad, making an audience of thirty-five. Among them were four females, wives of Protestants. Their presence is a new occurrence and indicates progress. Towards the close of the sermon, a Turkish soldier came in and took his seat, and listened attentively. He remained some time after the exercises had closed, and gave a brief history of himself, and manifested much knowledge of the Christian system and no little interest in it.

In company with several of the Protestants and with the English consular agent, I went to see the Governor. They presented their vizierial letter, in which they are recognized as a distinct community, and special orders are given for their protection in all their rights. The Governor was polite, and promised to have them enrolled in a separate list, with special reference to the payment of taxes. This separation is very important in this respect,—that as soon as it is completed, it is no longer in the power

of the Armenians to oppress the Protestants, by obliging them to pay more than their proper quota of the tax demanded from the Christians. As soon as an Armenian becomes a Protestant, while his name is still on the list of the Armenians as a tax-payer, they are almost sure to persecute him, by assessing on him more than his just proportion of the tax. Hence, the satisfactory arrangement of this business has an important bearing on our work; and we have occasion for gratitude, that in the present instance it has been arranged so easily.

Persecution—A Cause for Gratitude—Discussion.

31. The organization of the Protestants into a separate community, and their public recognition by the authorities, has much excited the Armenians. They have been convinced by this step, that Protestantism has gained a firm footing, and is to be permanent and progressive. Hence, they have renewed their persecution, so far as in their power; but the little band remain firm, with the exception of one individual.

April 3. The persecution has considerably affected our audience. There were only sixteen natives of Oorfa present, yesterday, besides six others. Those, however, listened with special interest; and it was evident that the truth was making an impression on them.

7. One poor man has been imprisoned for debt to the Armenian nation. They are well aware that he is insolvent, and from a knowledge of this fact, have not pressed him for the money for several years; but as soon as he had formally declared himself a Protestant, he was imprisoned, evidently for no other purpose than to avenge themselves for this change in his sentiments. Thus far, however, he continues firm.

According to the custom of the place, the graveyards of the Christian communities here are in the yards or inclosures of their respective churches. As the Protestants are not yet favored with a church, they have no place to bury their dead. Should any case of mortality occur among them, they would be brought into most trying circumstances. None of the Christian sects would, by any means, permit their dead to be buried in their cemeteries; and the Mussulmans would be still more opposed to an interment in any of theirs. Without a special permission from Constantinople, they would not allow the burial in any suitable

place, both from their natural opposition to Christianity and to extort some money; and as was the case with the Catholics, when they first established themselves here, the corpse might be left without interment for several days. This difficulty has been felt by many, and has been urged, by the timid, as an obstacle to their embracing the truth. But in the good providence of God this hinderance is about to be removed. After many fruitless efforts for a suitable spot of ground, one has been found without the walls of the city, which we have purchased for a mere trifle; and a request for a firman to use it as a place of burial, has been forwarded to Constantinople, which, we trust, will be readily granted.

One of the Protestants remarked to-day, that there seemed to be no Armenian house in which the subject of evangelical truth was not more or less discussed. In the market, too, and by the way, it is the theme of conversation. The whole Armenian community seems to have had their attention directed to the subject; and this ferment and agitation can have no other than a happy effect. The actual number of hearers is by no means a just criterion of the interest felt in the truth and of the impression it has already made. It may be remarked here, that most of the hearers are Armenians, while a small proportion of them are always Jacobites.

10. Our audience yesterday was about thirty, including those from abroad, and they listened with their usual attention. This was my fourth Sabbath, and my last day, with them. But as Mr. Nutting arrived on the 8th, to spend a month or more, they will continue to enjoy the labors of a missionary for a season, greatly to their satisfaction.

LETTER FROM MR. SCHNEIDER, APRIL 10, 1854.

THE view given by Mr. Schneider below, of the progress made by the truth in Orfa, is the result of his observations and inquiries during the month that he remained in the city.

Impressions of Orfa.

I have now been here nearly a month, and have had opportunity to form an opinion of the actual condition of things; and I am prepared to say that it holds out sufficient encouragement to prosecute the work. A good beginning has been made. A distinct community is

formed and recognized. Of three persons I entertain hopes as renewed men. Though the spirit of inquiry is not, perhaps, as earnest and serious as in Aintab; yet a real seeking after the truth exists, and a large number have already been convinced of the errors and superstitions of their church, and are favorably disposed towards evangelical doctrines. More than this, I am assured that there exists in many minds a strong disgust against the reigning corruptions, and they are really desirous of a purer faith. They secretly rejoice at every stage of progress, and are hoping that in due time the cause will be fully triumphant. Hitherto, although an extensive impression had been made in favor of the truth, there was still a lurking fear that nothing permanent could be effected. But this apprehension has vanished, and the conviction is now strong that Protestantism is firmly established, and is to be diffused. Opposition in various forms is to be expected, as a matter of course. But, in view of all things, I cannot but feel that the nucleus of very interesting future developments has been formed; that the leaven has been deposited, which, by the favor of Providence on the necessary means, is to affect this whole mass, and bring about such results as will be glorious. I confess, the prospect of having the spirit of faithful Abraham revived in this his birthplace, and the near approach of the day when many shall here live in imitation of his bright example, is very animating, and it is worth no small amount of effort and prayer.

Reasons for making it a Station.

Mr. Schneider considers it very desirable that Orfa should be occupied by two mission families, as soon as practicable. Among the circumstances favorable to this, he mentions the presence of an English consular agent who would protect missionaries, the healthiness of the climate and the moderate expense of living. The fact also that, in connection with Aleppo, Aintab, Diarbekir and Mosul, it would form a line of stations, all easily maintaining a correspondence by means of a semi-monthly mail, renders its occupation desirable. But the grand reason is found in the large Christian population in the city and the vicinity.

The seventy-five hundred or eight thousand Armenians, the one thousand Jacobites, and two hundred and fifty Catholics, nearly ten thousand in all, constitute of themselves a field sufficiently large, and about equal to that in

Aintab. Then Adyaman, about two days from here, with its two thousand Armenians and a few Jacobites, would naturally look to Oorfa as a centre, as from its closer proximity, it could be better provided for from here than from Aintab. Severeke too, having an Armenian population of twenty-five hundred, would fall more naturally to Oorfa than Diarbekir, for two reasons: first, during most of the winter the road between Severeke and Diarbekir is almost impassible, while between Oorfa and Severeke it can be traveled; and secondly, the Diarbekir station will find its hands full by the work to be done in the Armenian villages northward and northeast, in the region of Kharpoot, etc., and also in the south among Jacobite villages. There are also in the more immediate vicinity of Oorfa several small villages, containing all together four or five thousand inhabitants. Thus there are about as many in the neighborhood to be operated upon, as in the city itself.

Constantinople.

LETTERS FROM MR. BENJAMIN, APRIL 10, 1854.

Interesting Communion—The Greeks.

THE sacrament of the Lord's supper was observed yesterday by the Pera church, and our small chapel was quite full. Two Armenians and four Greeks were received as members, and a Greek infant was baptized. The services were in the Armenian, Greek and Turkish languages. These circumstances rendered the occasion one of unusual interest, and gave us much joy.

It is a long time since the Greeks here, who have declared themselves Protestants, have expressed a desire that a separate church might be organized for them; and the feeling on their part was a perfectly natural and proper one, as in the religious services and business meetings of the existing churches, a language is generally used with which the Greeks are unacquainted. As, however, the number of those who would be benefited by a new organization is still small, it was judged best to recommend that, for the present, they unite themselves with the Armenian churches; and for their benefit, when the communion services are performed, they will be partly in the Greek or Turkish languages, while on the Sabbath, they enjoy their own separate Greek

services, both at the Pera chapel, and in the seminary at Bebek. Nevertheless, we confidently look forward to the time, when we shall be compelled to make other and larger provision for accessions from this people, who have already had so large a part in our unworthy prayers and labors, and for whose salvation no sacrifice could be considered too great. This time, long desired and waited for, is hourly approaching. Kings and emperors, armies and navies, many of them unwillingly, all of them unconsciously, are preparing for it. But we look to see a power exerted which reaches far beyond all they can do, either to help or to hinder. May the Almighty Spirit be poured out upon the Greeks.

Bibles for the Belligerents.

Some reference to the Bible Society referred to below, which was formed last year at Constantinople, may be found in the Herald for January, 1854. The Minister Resident of the United States at the Sublime Porte, is now its President.

The decrees of the Great Powers, and the concentration of the mighty agencies and machinery of war which are preparing for the deadly strife, are announced to American readers by the journals of Europe. But do the Christians of America know that the people of God are rousing themselves to do their part in this war? Yes, while they pray for peace, and seek the things which make for peace, they have a part in the struggle. It is no time for them to stand aghast, and shrink back in helpless dismay before the coming conflict. And here is the work marked out by English and American Christians, for this special field and at this special time. Thousands of Bibles and New Testaments, in the various languages spoken by all the belligerent armies engaging in this great war, are already on the way to Constantinople. Among the rest, there are coming some thousands of New Testaments in the Russian language, for those who may be brought here in the chances of war as captives. The British and Foreign Bible Society is devising noble things to meet the exigencies of our times and of this particular field; and, in the providence of God, an auxiliary to that society has been formed at Constantinople since the Russian invasion took place, and constitutes an efficient agency in the very field. Colporters are already diligently employed, and at least two more are expected from England to aid in the work.

While, then, the haughty Nicholas on the one hand, and his intended victim, and the defenders of right, on the other, are making ready for their great battles, an evangelical and soul-saving influence is concentrating in this empire, such as many centuries past have not witnessed.

Whatever may be the political results of the war now begun, there is abundant reason to believe that it will do more to break down the highest and strongest religious barriers existing in this country, than all that has yet been done. The fact now forced upon the conviction of Mussulmans, that the question of partitioning this country has been repeatedly considered by the kings and cabinets of Europe, and that their very existence as a nation now depends on foreign armies and subsidies, the friendly interposition of England and France to defend them, and the contact of Christian and Mussulman armies, will all tend to break down old prejudices, and open the way for fundamental reforms. We know, too, that the allies will claim such reforms as the most acceptable reward for their services. Reform must come.

A Fact Calling to Prayer.

I am thankful to be able to say that I have in my possession facts which it would not be prudent to communicate, but which convincingly show that the Spirit of God, and the truth of God are already working in advance of all these slow-moving agencies, and this too in quarters where it would be least expected. Let the people of God then pray every where, lifting up holy hands, without wrath and doubting. This war, by which the author of it meant to do so much evil, God means for good, and he will make it a blessing to all Europe, and to the world—a blessing to the Christian population of this empire, but more especially to the Moslems.

A Day of Fasting.

At the quarterly minister's meeting on the first Monday of April, a day of fasting and prayer was agreed upon in reference to the critical state of things in the empire and the war there beginning to rage. This union meeting was accordingly held, April 12, in the chapel at Pera, notice of it having been previously given at the Protestant English services the previous Sabbath. In a postscript Mr. Benjamin says, "The greater part of the English and American families were present, and the chapel was filled to overflowing. The pious and devoted English chaplain took

part in the exercises, as also our excellent friends, the Scotch missionaries. These union meetings are truly refreshing to our spirits, and betoken much good to Constantinople."

Liberality—Its Reward.

Under the date of April 18th, Mr. Benjamin gives a marked example of Christian benevolence from Pastor Mugurdich, with which he connects, by way of reward, the hopeful conversion of the pastor's father.

An interesting case of Christian liberality has occurred in a quarter where, most of all, we must be rejoiced to see it. Pastor Mugurdich, of Rodosto, has put into my hands the deed of a lot of ground of which he is proprietor, to be sold by the missionaries whenever they shall think proper, on the sole condition of disposing of the proceeds in the following manner, viz: 2,000 piastres, a donation to the American Board of Commissioners for Foreign Missions; 1,000 piastres to the American Bible Society; 1,000 piastres to support Evangelical labors in Armenia; 1,500 piastres to the Seminary at Bebek and the Seminary in Haskeuy, and 500 piastres to the publishing department of our mission. If the avails should vary from 6,000 piastres, (\$200,) which the donor considers a moderate valuation, the division will be made according to the above proportion.

It seems that several years ago, when investing a sum of money at his disposal, in a joint stock company for the purchase of a certain landed property, he resolved to devote a portion of the proceeds to the cause of Christ. No sooner are the affairs of the company settled than he redeems his promise. His dividend is small, he has few resources aside from his limited salary as pastor, but he shrinks not from the sacrifice, and will have his reward.

Indeed he has already received his 'hundred fold,' for this very week he is rejoicing in the conversion of his aged father, who till now has been a violent opposer of the evangelical cause, following the superstitions of his church, and full of enmity towards the people of God. Now, on his dying bed, he wishes nothing else but the constant reading of the Scriptures and prayer, refuses to see a priest, and is a miracle of grace.

LETTER FROM MR. GOODSELL, APRIL 19, 1854.

SINCE Mr. Goodell's return, his health has been very much better than it was for several

years before his visit to this country; and as he is no longer treasurer of the mission, the duties of which office were sufficient to occupy full half of one's time, and is relieved of the care of the female seminary, he is able to accomplish three times as much other missionary work as formerly. It is scarcely less encouraging that our brethren are permitted to pursue their work in such tranquillity as he speaks of below, than that the enterprise undertaken by him in the city itself should meet with so marked success.

Tranquillity—A New Enterprise.

There are 'wars and rumors of wars,' and 'nation is rising against nation, and kingdom against kingdom,' and 'the nations are angry,' and will, perhaps, be still more so, before all these political agitations shall be quieted; yet we ourselves never enjoyed greater tranquillity, or had greater external prosperity in our mission, than we have at present. Our enemies forget us, for they have enough else to think of; and God remembers us with the favor he bears to his own people, visiting us both with salvation and with external prosperity. But let us have an interest in the prayers of all the churches in these eventful times.

The blessed gospel I never preached here with so much pleasure, and apparently with such power, as I have since my return to the East. Ten weeks ago I commenced a new enterprise in Constantinople proper, viz., preaching in Turkish every Sabbath morning at the Koonkapoo chapel. There had been for a long time two services held there every Sabbath in Armenian, but the morning service was very thinly attended; and, as some Armenians from the interior, who understand only Turkish, are found in the khans situated in that quarter, it was thought that some of them might be gradually induced to attend a Turkish service, should one be held there. On the first Sabbath, a very special effort having been made to secure a good attendance, thirty-one were present. This was more than had been expected, and it was presumed, that on the next Sabbath, the number would be less. The number, however, was increased instead of being diminished, and it has kept on steadily increasing ever since, till it is now nearly double what it was the first Sabbath. Most of the congregation are men, they being here at the capital temporarily, and without their families. They are all attention to the word preached; and if the Spirit breathe upon them, they will live, and carry life and light and joy and sal-

vation back with them, when they return to their respective homes. Many of them have already become enrolled as members of the Protestant community, and we hope they will yet be enrolled as members of the church of Christ, and their names be found written in the Lamb's book of life.

Five weeks since, a Sabbath school for adults was commenced in connection with this service. The first Sabbath there were thirteen, and now there are more than twice that number. The average for the four last Sabbaths, is twenty-eight. Baron Krikor, who was at South Hadley and Northampton, learning the sash and window trade, has the charge of this Sabbath school, and he takes hold with all the earnestness and punctuality of a good Sabbath school teacher. May they all sit at the feet of Christ, and learn of him, and thus become wise unto salvation.

Ahmednuggur.

ANNUAL REPORT.

In Ahmednuggur itself, it has been found difficult the past year to gain much access to the heathen; consequently the greater part of the labors of the missionaries has been bestowed, with promise of abundant fruit, upon Christians and their families, and those who have placed themselves under Christian instruction. Of these labors the report first speaks of

Schools.

"We have one boys' school in this city, taught by Dajuba, a Brahmin convert, in which heathen children are collected and instructed in secular knowledge and in the principles of the word of God. This school has been successful beyond our expectations, and had we teachers for this work, we should be able to collect other schools on the same plan. This school is not on the mission premises, but many of the boys attend Sabbath school at the chapel, and at times a number have attended Sabbath worship. The teacher of the school closes the exercises of every day with prayer. There are over fifty boys in the school, all of the higher castes; at one time there were over seventy.

"Miss Farrar has four schools for heathen girls. These are all taught by heathen teachers, but the children come every Sabbath to the chapel and to a Sabbath school at her house. These schools afford Miss Farrar the opportunity of intercourse to some extent with the mothers and friends of the girls, and thus tend to diffuse the knowledge

of the truth among the heathen population here, apart from the benefits of the instruction given to the girls themselves.

"The school for Christian girls under the care of Mrs. Ballantine is in a flourishing condition. The teacher is Narayan, a Brahmin convert, who is now assisted by Vishnoopunt.

"The school for Christian boys under Mr. Hazen's care, (the teacher of which is Maroster, a convert,) is also doing well. The boys are making good progress, and a number of them give evidence that they love the truth and desire to obey it. Some of the boys attending this school are in part supported by the mission, as their parents are too poor to support them entirely. When we find boys in our village schools who appear to love the truth, and who are making good progress in their studies, we bring them into this school, and thus we find to be quite a stimulus to the boys remaining in those schools, to induce them to do well. In this school are several persons who, we hope, will become good teachers for village schools.

"We have had the past year five schools in the villages, taught by Christian teachers: one at Shingvay, fourteen miles from here; one at Pudhegaum, thirty-four miles; one at Khokur, forty miles; one at Dedgaum, thirty miles; and one at Chanday, twenty-four miles. These schools are attended generally by children of mahars who have become Christians as in Khokur, or who have pledged themselves to abandon idolatry and attend Christian instruction as in the other villages. Other children also may attend these schools in some instances. We have had a school at Newasse also during the year, though at one time it was nearly given up in consequence of some difficulties. The present teacher is not a Christian, but is thoroughly convinced of the truth of Christianity, having been trained up in our mission schools. He carries on the school under Ramkrishnapunt's superintendence. The boys attending this school are all heathen or Mussulman, and number between thirty and forty."

Mrs. Ballantine and Mrs. Hazen are also meeting with great encouragement in instructing the wives of Christians, and the females belonging to Christian families.

Preaching—Discussions.

The congregation on the Sabbath, with the exception of a few in the employment of the missionaries, who attend because they are required to, is chiefly made up of those who have already taken a stand in favor of Christianity. Many of the heathen are deterred from coming to hear the truth, because, being conscious that they are in the wrong, they fear they may be converted. This feeling leads them to avoid all

intercourse with the missionaries, all discussion on religious subjects and reading religious books.

"In this state of the public mind we have much ground for hope for the future, although it is just now discouraging to see that so few of the heathen around us, are reached by any of the operations now in progress here."

Lectures on theological and biblical subjects, conducted by Mr. Ballantine and Mr. Hazen two evenings in a week, nearly the whole year, were attended by the young men belonging to the Christian community, and also by a number of intelligent and educated young men from the city. "Lectures on the evidences of Christianity given the first part of the year, seemed to interest quite a number of persons who were inclined to Deism, and they served to prepare the minds of our own converts for maintaining the truth of the Christian religion against heathen and infidel opposers. The effect of these lectures we have reason to believe was very salutary."

The young men of the city have also entered considerably into religious discussions. Many of them being "intimately acquainted with our native assistants, have been frequent visitors at their houses, where they would discuss religious subjects. There has been, nearly the whole year, a weekly meeting for the discussion of religious and moral subjects at the Ahmednuggur Native Library, and there our native assistants have had the opportunity to present the great truths of Christianity, and to show the reasonableness and wisdom of embracing them. The result of these discussions was such, that at length the opposing party did not dare to introduce the subject of religion, knowing that they could not gainsay the arguments in favor of Christianity."

Vishnoopunt—Daood—Native Preachers.

Full particulars of the conversion of Vishnoopunt and of the restoration of Daood will be found in the Herald, January, 1854, and April and June, 1853.

"The conversion of Vishnoopunt, who was connected with this company of young men accustomed to meet for discussion, was an event of great importance to us. His position in the community, as a teacher of a girls' school established and supported by the natives themselves, his good character, his intelligence and energy, all tended to excite interest in him, and his conversion could not therefore be without its influence on the minds of many. It has served to deepen the impression that Christianity is true, and that it is dangerous for any one to think much or read much in regard to its truths, if he does not wish to be converted. The earnestness with which Vishnoopunt has advocated the claims of Christianity since his conversion, embracing

every opportunity of joining with the other native converts in making known the truth as it is in Jesus, has done much to extend this influence. May God make him an instrument of much good.

"The restoration of Daod to the church on the first Sabbath of last year, was another event which has had considerable influence upon a certain class of the community. Having been brought back from his wandering, he was restored to the fold of the good Shepherd, and his efforts ever since have been unceasing to extend the knowledge of the truth to others. Being employed as an English writer in the office of the judge, and thus acquainted with the young men of character and influence in the same court, he has had opportunities of doing good to many whom we could not reach. He has been constantly associated with our native assistants in the interesting discussions which have been going on the past year, and indeed was the principal originator of these discussions."

Huriput and Ramkrishnapunt, who have for several years been licensed preachers of the gospel, are now pursuing studies at Ahmednuggur, preparatory to being ordained. "During the year they have very frequently preached in the chapel on the Sabbath, and are making manifest improvement. They have the respect of all the native community, and the example of their well ordered families is well calculated to show the blessedness of religion, and its importance in promoting the best interests of the family."

Out-stations—Toors—Dhoolajee.

The prospects of the out-stations are encouraging. At Wudaly the native assistant, who has been there some years, has regular services on the Sabbath, and several persons in that vicinity desire to be received into the church. The native assistant at Khokur has been very faithful in giving instruction. "Several of the wives of the Christians there have learned the Lord's prayer and the ten commandments, and some are now asking for baptism. At Pudhegaum and Shingvay, where we have schools taught by Christian teachers, the influence exerted by these schools is good, and at each of these places several persons are desiring baptism. One of the boys in the school at Shingvay has been brought into the school here, being a remarkably bright boy and giving evidence that he loves the truth. At all the places where we have schools taught by Christian school teachers, religious services are held on the Sabbath, which are attended by several of the people in the village.

"Newasse still continues to exhibit the same opposition on the part of the higher castes which has characterized it in past years. Ramkrishnapunt carried on his regular labors there until he was brought into Ahmednuggur to pursue his

studies, but he has visited Newasse several times since. At Dedgaum two houses have been erected by the mission for the native assistant and the school teacher. The people here manifest unusual interest in the truth, and several are desiring baptism, two or three of whom are connected with the school. One young man there was brought into the Christian school here in November last, and on the last Sabbath of December was received into the church."

Mr. Ballantine and Mr. Bissell visited all the out-stations, and the villages in which there are schools, in January and February. They also went to one of the places of pilgrimage, where they had the opportunity of addressing large audiences. In the latter part of February, Mr. Hazen visited all the out-stations. In August Mr. Ballantine and Mr. Hazen made a tour to Newasse. Other tours were prevented, in the latter part of the year, by the sickness of Mr. Bissell. The two native assistants at Ahmednuggur have made frequent tours in the country around, to attend pilgrimages, to give instruction to the people, and to see the native converts or the inquirers residing in the villages.

"Dhoolajee, the old man at Missalwadée, who exhibited such good evidence of faith in Christ, and whose name appeared repeatedly in Mr. Munger's journals, has at length been released from the trials of earth, and we trust has found rest in his Father's house above. He died during the rainy season, but we did not hear of it till some time after. We sent Rugoola to inquire into the circumstances, but he learned only generally that his faith in Christ continued firm to the end. His friends all acknowledged that he was a Christian, but they burned his dead body according to the Hindoo custom."

Labors in connection with the Press.

"Mr. Ballantine has commenced a new edition of his Mahratta hymns, inserting a great number of new ones, and thus making the collection much more complete. In connection with the printing of this hymn book, a book of the same size, containing the same hymns with tunes, is being printed, and in the same style as the Sacred Songs of the American Tract Society. This music book, being printed with the music type brought from Boston in 1852, looks very well indeed, and is an era in the history of Mahratta printing. Mr. Ballantine has also translated the little Catechism, entitled 'Lamb's Fed,' inserting in it several hymns to make it more interesting to children. A second edition of the tract, 'The New Creature,' by Mr. Munger, has been prepared for the press and printed. A small tract on Transmigration, by Ramkrishnapunt, was printed by the Bombay Tract Society. Mr. Ballantine and Mr. Hazen have been en-

gaged some months the past year in preparing a new text of Matthew and Mark."

Conclusion.

"Six persons were received to the church during the year, and one excommunicated person restored. One member of the church was excommunicated, and three members died. At the commencement of the year there were one hundred and twenty church members, and one hundred and twenty-three at its close. Eleven children of church members were baptized during the year, and three baptized children died. At the close of the year there were one hundred and seventy-three baptized children."

In reviewing the labors of the year, our brethren remark, "Although we have not seen much fruit of these labors, still we have great reason for gratitude in view of the blessings vouchsafed, and in view of the encouragements and hopes which we are permitted to cherish in regard to the future. Oh for the descent of the Holy Spirit, to kindle within us the flame of love to Christ; that love which shall constrain us ever to live not to ourselves, but unto him that died and rose again for us. And may that Spirit descend, and breathe upon the dry bones lying in such multitudes around us, and cause them to stand up living soldiers for the Lord of hosts."

LETTER FROM MR. HAZEN, MARCH 9,
1854.

A Preaching Tour.

In the annual report from Ahmednuggar, mention is made of a tour by Mr. Hazen, to the outstations. The account of it, in part, given below, shows that this kind of labor is attended with much encouragement. Mr. Hazen, in company with his wife, set out February 18.

We first went to Chanda, where we remained three days, meeting the people daily, in addition to a service at the tent each evening. A number of women met Mrs. Hazen afternoons, and showed much interest in instruction. The early mornings of two days we spent in visiting two villages near by, where Christians reside. One is a small village, the residence of an old man, the father of several of our Christians, and of two of his sons, one of whom is yet a heathen, and of another relative, also a Christian. A large part of the cultivators of the village assembled near the houses of the Christian mahars, and listened to the Word with attention. The women of the village came at the same time to the houses of the mahars, where Mrs. H. was, and sat

down with the low caste women, as if they had no caste feeling at all. They listened to what she said, and expressed a desire for further instruction. The next morning we went to another village, where one of our Christians, an influential man, lives with his family. Here about twenty were assembled and listened with good attention while I discoursed to them of the barren fig tree. At the same time nearly as many women met Mrs. H. in another place.

From Chanda we proceeded to Dedgaum, where we remained four days, pursuing the same course as at Chanda, meeting the people each day, and having a service at the tent in the evening. From twenty to fifty women met Mrs. H. each afternoon, and showed much interest in what they heard. Several of them had learned the Lord's prayer from the wife of the assistant. From forty to sixty men usually met at the same time. My instruction was much of it informal. I endeavored to impress upon their minds eternal realities. They have suffered much annoyance from some parties in the village, particularly from the headman, in consequence of their determination to leave the ways of their fathers. Most of them seemed resolute in their purpose of keeping the Sabbath, and the worship of idols appeared to be quite uprooted in the mahar quarter of the town. They say that only one man among them remains a Hindoo, and he is apparently much ridiculed by the others. In connection with a recital of their trials from the villagers, I tried to lead them to feel the far greater value of an inheritance on high. Such representations, however pleasant in prospect, seem very far off to a man who feels that he is in danger of losing his only means of support on the morrow. Several appear sincerely desirous of knowing and doing the will of God, and there is much ground to hope for good to result from the operations here. On the Sabbath, about seventy were assembled for the preaching service in the morning, at the mahar rest-house, and in the afternoon, more than eighty met at the tent. Among the latter were about twenty cultivators. Strict attention was given to the Word, and it was pleasant to speak to the listening company.

From this place we visited two other villages on the mornings of Friday and Saturday. At neither of the places had the females ever met a white woman before, and only one of them had ever been visited by a missionary. Good attention

was given to what was said by a large number both of men and women. On my way home from one of the places two oil-men, who live in Dedgaum, came up to me. They entered into conversation, by asking who Jesus Christ was, thus showing that they knew something of the truth. The answer to their question, and the conversation following, occupied us in a walk of two miles. One of them readily assented to the truth of what was said—the other could not give up the idea that the idol had power to injure him, should he neglect to worship it.

In another village the people were very desirous of a school. About fifty women met Mrs. H., and listened with astonishment to what she said, never having heard before of these things; but the fear of their gods was great. A number of men came to the evening service. In the next village a company collected at the side of the road as I was passing, and listened eagerly for an hour. One of the men brought forward a copy of the Gospels and Acts, which had formerly belonged to Mr. French, and bore the marks of his pen in various places. The man himself could not read, nor could any other man in the company. He said the book belonged to a brother of his, who lives about twelve miles from Seroor, and that he was accustomed to read to them from the book whenever he visited them, and the last time he came, he had left the book by mistake. I urged the man to learn to read it himself, and commended it to the attention of all the villagers present.

Tokens of Good.

The assistants also meet with a ready ear on their excursions to make known the gospel, and the brethren are encouraged to enter still more into these labors.

They are evidently preparing the way of the Lord. In many cases a desire to know more is awakened. While I was away, I received applications for schools from four different places; and since my return, an assistant has reported, that on a recent tour, the inhabitants of four other places to the south of this, were very earnest in their requests for schools. In many cases this application comes from a desire to know more of Christianity. We hear of one and another, in different and often widely distant places, who have given up their idols, and, in the language of our helper, "have believed." We can but feel that our work, though it may be concealed from notice, is yet surely pro-

gressing, and when He shall see fit, it shall be brought gloriously to light. With joyful confidence, then, do we labor, looking for the appearance of the Son of man, and praying for and expecting the outpouring of the Spirit, which shall cause this wilderness to "bud and blossom as the rose."

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LETTER FROM MR. BARKER, MARCH 23, 1854.

MR. BARKER arrived at Ahmednuggur, January 9, and on the 27th of the same month, accompanied Mr. Ballantine on a tour to the region about Newasse, which is to be the field of his future labors. The extracts below, from his letter, contain his impressions of the country and people, as received during his twenty days journey.

#### *Soil—Desire for Instruction—Native Christians.*

I was particularly struck with the richness of the soil in the territory over which we passed. That in the valley of the principal stream, is not surpassed by any that I have ever seen. It is fully equal to the soil of the famous valley of the Genesee in New York, or the far-famed prairies of the West. In many places it is several feet in depth, and could it be well watered and skillfully cultivated, there would be almost no limit to the population that could be supported from it. As it is, comparatively a small portion of the land is well tilled, and yet the population of the district is very great. If ever men of enterprise and capital should come and till the land in an improved way, I think it would soon be one of the richest portions of the Bombay Presidency. We found some cotton growing, and I see no reason why it might not be successfully raised in any part of this field. Manufacturing might be carried on to any required extent, for we crossed rivers that will afford water-power through the year. There is reason to believe that it will not remain many years longer unemployed. The rail road in progress in this part of India cannot pass far from us, and when completed will furnish an additional stimulus for developing the resources of the soil.

I was also impressed with the marked readiness, and even desire, of the people to learn the truth. In almost every village, we were urged to remain several days. It was often painful to leave men

pleading thus earnestly for the bread of life, and go on to other places. In some villages they were around our tents constantly, to receive instruction. And although I could understand scarcely a word of the language, there was no mistaking their wants, for their faces would light up with joy on hearing that Sahib and Madame Sahib had come to visit them once more. Our visit came in the midst of the harvest season, and yet Mr. Ballantine seldom failed to have an audience wherever we went. In the case of some who were thus interested to hear, I felt that the word spoken would prove a savor of life unto life.

At one village we found a mahar who took the pledge to keep the Sabbath two or three years ago, and who has kept it ever since. He cannot read and has received very little instruction, but seemed determined to follow all the light he had, and to seek zealously for more. He does an extra amount of labor on Saturday, that he may have the Lord's day to himself, and refused to work for a Brahmin who employed him, except on condition that he might do so. He walked six miles to Dedgaum, to spend the Sabbath with us, and remained until late Monday morning. Nothing could exceed the rapt attention with which he listened to everything said concerning this new way. The great burden of his inquiry was, "What must I do to be saved?" We have great hope of him. Some others came and pressed the same inquiry with equal earnestness.

The appearance and demeanor of the native Christians pleased me much. They seem to love each other and their pastor, fervently. I doubt if a spiritual shepherd ever shared more fully the confidence and love of his flock. They showed that they love the place of worship. Many came four, six and eight miles to attend the communion at Wudaley, Sabbath, February 5. There were forty-five present, and among them were twenty-six native communicants. Judging from my brief acquaintance with the native assistants and teacher, I should think them men of exemplary conduct, whose influence is most salutary over those around them. Lakhiram, especially, appears to be a man of large experience and great shrewdness. He accompanied us in all the tour.

On the whole, I can say that my expectations have been more than realized in reference to the encouraging condition and prospects of this field, although I had heard much of it before coming, and

had my hopes raised to a high pitch. It was evident at every step of the tour, that God had placed the seal of his approbation on the efforts of those who have been, and still are, engaged in sowing the good seed of the kingdom.

## Seroor.

### STATION REPORT.

DURING the first five months of the year, Mr. and Mrs. Bissell were at Ahmednuggur, on account of the mission-premises at Seroor being in possession of a military officer. On their return in May, "preaching on the Sabbath was resumed in the chapel, and attended by an increasingly interesting audience. The first Sabbath in October, two persons were admitted to the church by profession, making three in all during the year; and several others were, at the same time, asking for baptism." Immediately after this, Mr. Bissell was prostrated by typhus fever; and having, by the advice of physicians, visited Bombay after he began to recover, for the benefit of the sea air, he did not return to Seroor till the first of February. While he was absent, the Sabbath services and the other usual meetings were sustained by the little band of Christians, under the care of the native assistants. A school of about 25 boys has been kept up during the year; and whilst Mr. Bissell was at the station, there was one in his yard for the benefit of the children of Christian parents. Twice a week Mrs. Bissell went to the village to meet a company of mahar women, some ten or twelve of whom came quite regularly to learn to read; her husband's sickness also interrupted these efforts.

After their return in February, they made a tour of eleven days in some of the villages in the vicinity, and "met with great encouragement both in the numbers that came to hear, and in the interest shown by many of the listeners. In some of the villages not less than fifty women came to hear Mrs. Bissell. In one village a young Brahmin, the clerk of the village, and the only reader in it, sent a man through the village to call the people, male and female, to come and hear us. He bought a few books of us, and subsequently visited us twice while on our tour, to buy more. Among those he purchased the last time, was a Marhatta translation of the Pilgrim's Progress. Since our return home, this young man has visited us several times, and declared that he believes the books he has read are true. Already his course has begun to bring upon him the hatred and persecution of the heathen around him." There are other cases of interest. The call for books is much greater than

it has been previously. "We trust," says Mr. Bissell, in conclusion, "that the seed sown in this way will not all fall on stony ground or among thorns, but that much of it will bring forth fruit to the glory of God."

### Recent Intelligence.

**DIARBEEKIR.**—Only six days subsequent to the date of Mr. Walker's letter, on the 207th page, he wrote again, which, he says, "I do with the more pleasure, because I believe a little sunshine upon my last communication, will tend somewhat to relieve the dark shade." This sunshine proceeds from the organization of a church, and the interest with which this transaction was attended. As one of three persons composing the former church was suspended, and another gives no evidence of a change of heart, it was thought best to organize anew. Accordingly, Mr. Marsh and Dr. Lobdell accompanied Mr. Dunmore and Mr. Walker on their return from the annual meeting of the Assyrian mission at Mosul, to assist in the organization. The examination of the candidates continued three days, and was of much interest. It also illustrates the confusion of tongues which prevails there.

Two of the examiners, viz: the brethren from Mosul, spoke English and Arabic, and the other two English and Turkish. Of those examined, several could use Arabic, Turkish and Armenian, some only Arabic and Turkish, some only Turkish and Armenian, and a few (women) spoke little Turkish and required the use of Armenian. Therefore one of the persons examined, (Shemas, of whom I spoke in my last,) acted much of the time as interpreter. As the great doctrines and truths of the gospel were thus being poured from one language into another, it was pleasant to remember that every tongue will yet give glad utterance to them.

We were pleased with the result of the examination. Although we could not find so much of deep heart-work as we could desire, yet we hope that, in quite a number, a work of grace has been begun. Some evidently understand well the system of gospel truth, and some seem to view an intellectual perception and conviction of the truth as saving faith. Of the twenty individuals examined, with no little fear and prayer for direction, we accepted eleven (eight men and three women) as proper persons to be organized into a church. Of these, six men were Syrian Jacobites, four of them formerly deacons (or readers) in the Syrian church. One of these deacons is the son of a priest in Cutterbul, a village on the opposite bank of the Tigris. Another of the six is a brother of a priest who died here last year, and whose sons are of our Protestant community. On Saturday the 15th inst., we called together all who had been examined, and, after prayer, stated to them the desire and motives which had guided us in the selection we had made, expressing the hope that all would strive to make sure of a part in the inheritance of the saints. We then read the names of those who had been accepted, and requested the others to withdraw. The confession of faith, covenant, constitution of the church, &c., translated into Turkish from those of the church in Mosul, were read and received the assent of all.

The next day was the Sabbath. It was a good day for Diarbekir. The anticipated exercises brought together a large audience. Our covered court, which constitutes our chapel, was crowded. At the noon service, when our native helper preached on the necessity of holiness in the church, 230 adults were present, and at the communion service at half past four P. M., 231, besides a great many children; and at both services the order and attention were good.

At the afternoon service, after singing and prayer, having read the names of those who were to become members of the church, I requested them to rise while I read the confession of faith to which, article by article, they gave an audible assent. Mr. Dunmore then baptized those who doubted the validity of their former baptism, and desired now to receive the rite on profession of their faith in Christ. Five were thus baptized—one Armenian and four Syrians. The others declared their acceptance of their old baptism. The covenant was then read, and the eleven received by us to fellowship of the church of Christ on earth.

**DAKOTAS.**—Mr. Riggs writes, May 6, from Yellow Medicine, whither he had come on the occasion of organizing a church:

To-day after sermon I assisted Mr. Williamson in organizing a little church consisting of seven native members, and Mrs. and Miss Williamson. Afterwards seven persons came forward, desiring to be received on examination. After conversation with them, three of the natives were accepted, two of whom had been baptized many years ago at Lac-qui-parle. One of these was in our family for a few months when a little girl, and Dr. Williamson thinks that, now she is a woman, her early teaching is manifested by her greater familiarity with Bible truth and readiness to answer questions. Those who were not received, will probably be at no distant day. One young man and his wife were advised to wait until they could be married according to the Christian custom. Nancy Jane Williamson was also examined, and gave very satisfactory evidence of being a child of God. Like Zaccheus of old, she is very low of stature, but very mature in mind. In conducting her examination, I was quite overcome by the manifestation of her simple, childlike trust in Jesus. Truly, "Out of the mouths of babes and sucklings thou has ordained praise." To-morrow the Lord's supper will be celebrated, if the Lord will.

### Home Proceedings.

#### MEETING IN BEHALF OF THE BOARD.

A meeting in behalf of the American Board was held in the Broadway Tabernacle, New York City, May 12: Hon. Theodore Frelinghuysen in the chair. Prayer was offered by Rev. Dr. McGee of New Jersey; a statement of the condition of the missions under the care of the Board was presented by Rev. Mr. Wood; and addresses were made by Rev. C. V. A. Van Dyck, M. D., of the mission to Syria, Rev. D. O. Allen, D. D., formerly of the Bombay mission, Rev. T. L. Cuyler, and Rev. J. P. Thompson of New York, and by Rev. Dr. Duff, missionary of the Free Church of Scotland in Hindostan.

At a similar meeting in the Tremont Temple, Boston, June 1, Chief Justice Williams in the chair, prayer was offered by Rev. Dr. Clark, Secretary of the Massachusetts Missionary Society; a brief statement of facts in respect to the missions, missionary candidates and finances, was given by Rev. Dr. Pomroy; and addresses were made by Rev. C. V. A. Van Dyck of the Syrian mission, Rev. Sendol B. Munger of the Ahmednuggur mission and Rev. Mr. Kirk of Boston, and an extract was read by Rev. Dr. Worcester of Salem, from "New England's First Fruits," London, 1643, and from Cotton Mather's Introduction to his *Ratio Disciplina Fratrum Novæ Angliæ*, 1726, showing the object for which God led his people into this western world, and the great success which attended their labors "to spread the light of his blessed gospel to such as never heard the sound of it."

#### EMBARKATION OF MISSIONARIES.

On April 11, Rev. WILLIAM AITCHISON of New Haven, Connecticut, and Rev. HENRY BLODGET of Bucksport, Maine, sailed from New York in the Candace, Captain Arquit, for Hong Kong, China. They will proceed to Shanghai as soon as circumstances will permit. Mr. Aitchison received his collegiate and theological education at New Haven. Mr. Blodget his collegiate at New Haven, and his theological at New Haven, Bangor and Andover.

On June 4, Rev. EDWARD T. DOANE of Catskill New York, and Mrs. SARAH W. W. DOANE of Brooklyn, New York, Rev. WILLIAM C. SHIPMAN of New Haven, Connecticut, and Mrs. JANE S. SHIPMAN, also of New Haven, sailed from Boston in the ship Chasca, Captain Merrill, for Honolulu, Sandwich Islands. Mr. and Mrs. Doane will proceed to Ascension Island, and Mr. and Mrs. Shipman will join Mr. and Mrs. Snow on Strong's Island. Mr. Doane received his collegiate education at Jacksonville, Illinois, and his theological at the Union Seminary, New York; Mr. Shipman received his academical at the Mission Institute, Quincy, Illinois, and his theological at New Haven.

### DONATIONS,

#### RECEIVED IN MAY.

##### MAINE.

Cumberland co. A. U. S. D. Evans, Tr.  
Brunswick, Cong. ch. m. c. 10; s. a.  
for Bebek sem. 4; 14 00  
Mechanic Falls, Cong. ch. and so. 15 00  
Portland, 3d cong. so. m. c. 40; s.  
a. for fem. sch. at Mt. Lebanon,  
65,36; wh. cons. CHARLES A.  
LORD an H. M. High st. ch. m.  
c. 35,90; 2d cong. ch. m. c. 25,35;  
mater. asso. for *Phoebe Cummings*,  
Ceylon, 20; fem. miss. asso. 63; 249 51

Townal, A friend, 5 00  
Searborough, Cong. ch. 43 16  
Westbrook, do. 8 62—335 22  
Kennebec co. Conf. of chs. B. Nason, Tr.  
Winslow, m. c. 7,50; T. Rice, 10; 17 50  
Lincoln co. A. U. S. Rev. J. W. Ellingswood, Tr.  
Richmond, Cong. so. m. c. 6,50; 9 00  
Rev. P. T. B. 2,50; 5 00—14 00  
Waldoboro', Unknown, 130 00  
Penobscot co. A. U. S. E. F. Duren, Tr.  
Bangor, 1st cong. ch. and so. 52 38  
Brewer, Cong. s. a. 14 00—196 38  
Monson, do. m. c. 11 00  
York co. conf. of chs. Rev. G. W. Cressey, Tr.  
Eliot, Cong. ch. and so. m. c. 5 52  
Wells, 2d do. 11 00  
York, 2d do. 10 00—26 52

Orland, Cong. ch. and so. to cons. Rev.  
HIRAM HOUSTON an H. M. 50 00  
639 69

#### NEW HAMPSHIRE.

Cheshire co. A. U. S. D. Smith, Tr.  
Keene, Juv. Heshbon so. for Mrs. Bridg-  
man's sch. China, 9 00  
Grafton co. A. U. S. W. W. Russell, Tr.  
Bristol, m. c. 6 00  
Hanover, Dartmouth College, cong.  
ch. 84; a friend for Chinese testa-  
ments, for China, 5; 80 00  
Lebanon, Cong. ch. 140 00—335 00  
Hillsboro' co. A. U. S. J. A. Wheat, Tr.  
Manchester, Franklin st. ch. and  
so. to cons. JOSIAH CROSBY, AL-  
DER M. CHAPIN, and MERRILL  
C. DODGE H. M. 342 81  
New Ipswich, 2d cong. so. 19 15  
Peterboro', Ortho. cong. so. 9 00—370 96  
Merrimack co. A. U. S. G. Hutchins, Tr.  
Hookset, Cong. ch. m. c. 17 00  
Pittsfield, B. T. S. 10 00—27 00  
Rockingham co. Conf. of chs. F. Grant, Tr.  
Deerfield, Cong. ch. and so. 36 35  
Strafford Conf. of chs. E. J. Lane, Tr.  
Gilmanton Iron Works, Cong. so. 18 22  
Meredith Bridge, Cong. ch. and so. 82 00  
Ossipee, Ch. and so. 23; m. c. 10; 42 00—142 22  
520 53

#### VERMONT.

Addison co. A. U. S. A. Wilcox, Tr.  
Bristol, S. M. 1 00  
Chittenden co. A. U. S. C. P. Hartt, Tr.  
Essex, Cong. ch. m. c. 5; la. 7; wh. and  
prev. dona. cons. Rev. J. D. SANDS an  
H. M. 12 00  
Orange co. A. U. S. L. Bacon, Tr.  
Brookfield, 2d cong. ch. 15 50  
Strafford, Cong. ch. 11 00  
Thetford, Acad. for ed. in Keesab, 10 00—36 50  
Rutland co. A. U. S. J. Barrett, Tr.  
Pittsfield, Cong. so. 6 00  
Rutland, m. c. 7 38—13 38  
Windham co. A. U. S. F. Tyler, Tr.  
Brattleboro', Cong. ch. and so.  
gent. 111,30; la. 65,37; 176 57  
Marlboro', Cong. so. m. c. 5 92  
Putney, I. G. G. 10; I. G. G. 13 00  
Bible class, 5; 13 00  
W. Brattleboro', Cong. ch. and so. 38 84—234 33  
Windso co. A. U. S. J. Steele, Tr.  
Norwich, S. cong. ch. 54 00  
Sharon, A. May day off'g fr. H. A.  
B. Greene, 40 00  
Springfield, Cong. ch. and so. 55;  
m. c. 13; 68 00  
White River, m. c. 12 00  
Woodstock, Cong. ch. and so. m. c. 16 00—190 00  
487 21

Legacies.—Essex, Nathan Lathrop, by A. J.  
Watkins, Ex'r, (prev. rec'd, 120,06,) 43 00  
530 21



## MASSACHUSETTS.

|                                                |                    |
|------------------------------------------------|--------------------|
| Barnstable co. Aux. So. W. Crocker, Tr.        |                    |
| Falmouth, 1st cong. ch.                        | 225 43             |
| Harwich, Cong. ch. 18,80; m. c.                |                    |
| 21,30;                                         | 40 00              |
| N. Falmouth,                                   | 13 00              |
| N. Truro, Ch. and so.                          | 8 00               |
| Truro, Cong. ch. and so. 30; s. s.             |                    |
| 10;                                            | 40 00—329 46       |
| Berkshire co. Aux. So. Rev. J. J. Dana, Tr.    |                    |
| Pittsfield, Young la. inst. m. c.              | 10 00              |
| Williamstown, 1st cong. ch. and so.            |                    |
| m. c. 13,75; Williams College,                 |                    |
| m. c. 16,62;                                   | 30 37—40 37        |
| Boston, S. A. Danforth, Agent.                 |                    |
| Mount Vernon ch. and so. gent.                 |                    |
| and la. 5,151; m. c. 145,63;                   | 5,348 63           |
| s. s. 50;                                      |                    |
| Park st. ch. and so. gent.                     |                    |
| 2,806,94; la. 915,43; youths'                  |                    |
| miss. co. 350,36;                              | 4,104 73           |
| Old South ch. and so. gent.                    |                    |
| 2,844,50; la. 517,75;                          | 3,382 25           |
| Essex st. ch. and so. gent. and                |                    |
| la.;                                           | 3,355 25           |
| Central ch. and so. gent. and                  |                    |
| la. 2,930,10; m. c. 69,90;                     | 3,000 00           |
| Bowdoin st. ch. and so. gent.                  |                    |
| 1,877; la. 398; m. c. 244,31;                  | 2,519 21           |
| Shawmut ch. and so. gent.                      |                    |
| 541; la. 309,38;                               | 759 38             |
| Pine st. ch. and so. 443,80; m.                |                    |
| c. 47,45;                                      | 491 35             |
| Salem st. ch. and so. 250; m.                  |                    |
| c. 54,30;                                      | 304 30             |
| Phillips ch. and so. 451,47; m.                |                    |
| c. 29,84;                                      | 481 31             |
| Maverick ch. and so. 358,63;                   |                    |
| m. c. 67,91;                                   | 426 74             |
| Edwards ch. A. S. Morse,                       |                    |
| United mon. con.                               | 50 00              |
|                                                | 320 08             |
| Mass. Home Miss. so. inc. from                 |                    |
| Mrs. Osborne's legacy, for                     |                    |
| prop. the gospel among the                     |                    |
| Ind. of N. America, 99,25;                     |                    |
| la. Jews so. of Boston and                     |                    |
| vic. for sup. of Mr. Schauff-                  |                    |
| er, 143,38; a lady, 5;                         |                    |
| a friend, 5; other dona. par-                  |                    |
| ticulars of wh. have been                      |                    |
| published, 682,07;                             | 924 60             |
|                                                | 25,456 73          |
| Ded. prev. sek.                                | 16,825 04—8,631 69 |
| Berkshire Asso. W. Hyde, Tr.                   |                    |
| Southbridge, Mrs. Lyon's s. s. class, 1,53;    |                    |
| Miss Dunbar's do. 53c; Miss Irwin's            |                    |
| inf. class, 5c.;                               | 9 11               |
| Essex co. North, Aux. So. J. Caldwell, Tr.     |                    |
| Amesbury and Salisbury, Cong. m.               | 54 50              |
| Georgetown, Cong. ch. and so.                  | 83 50              |
| Groveland, do.                                 | 71 00              |
| Haverhill, E. par. m. c. 5; S. S. C. 1;        | 6 00—215 00        |
| Essex co. South Aux. So. C. M. Richardson, Tr. |                    |
| Beverly, Washington st. so. to cons.           |                    |
| JAMES BRIANT and ABRAHAM                       |                    |
| T. DOYLE H. M.                                 | 188 00             |
| Hamilton, Cong. ch. and so.                    | 115 00             |
| Manchester, do. m. c.                          | 18 00              |
| Middleton, Mr. Hood's so.                      | 30 00              |
| Salem, South ch. m. c.                         | 43 41—394 41       |
| Essex co.                                      |                    |
| Buxford, 1st par.                              | 60 00              |
| Danvers, 1st ch. gent. 98,50; la.              |                    |
| wh. cons. Miss HANNAH PUT-                     |                    |
| NAM an H. M. 107,75; s. s. 10;                 | 216 25             |
| Salem, Tab. ch. and so. 539,69; m. c.          |                    |
| 17,93; friends for Gaboon m. 12;               | 550 62             |
| Topsfield, Cong. ch. and so.                   | 158 85             |
| Wenham, do.                                    | 114 00—1,099 73    |
| Franklin co. Aux. So. L. Merriam, Tr.          |                    |
| Ashfield, A few friends,                       | 9 00               |
| Conway, Mrs. B. B. Avery,                      | 30 00              |
| Montague, A s. s. class for Micro-             |                    |
| nesian m.                                      | 10 00—39 60        |
| Hampshire co. Aux. So. J. D. Whitney, Tr.      |                    |
| Amherst, Mrs. E. Haven,                        | 36 00              |
| Greenwich, Cong. ch. and so.                   | 60 00—110 00       |

|                                                      |               |
|------------------------------------------------------|---------------|
| Harmony Conf. of chs. W. C. Capron, Tr.              |               |
| Milford, Cong. ch. and so. m. c.                     | 42 63         |
| Middlesex North, C. Lawrence, Tr.                    |               |
| Groton, Miss B. C.                                   | 10 00         |
| Middlesex South.                                     |               |
| Frammingham, Hollis evan. ch. and                    |               |
| so. to cons. PETER B. DAVIS an                       |               |
| H. M. 113; m. c. 66;                                 | 179 00        |
| Grantville, Cong. ch. and so.                        | 39 41         |
| Holliston, do. 38,30; do. for the                    |               |
| Jews, 35;                                            | 63 30         |
| Hopkinton, La. miss. so.                             | 7 00          |
| Natick, A friend, by Rev. E. Nason, 23 00—311 71     |               |
| Norfolk co. Aux. So. Rev. T. T. Richmond, Tr.        |               |
| Dedham, 1st so. s. s.                                | 8 83          |
| Foxboro', D. Carpenter, wh. cons.                    |               |
| Mrs. MARY HARTSHORN an H.                            |               |
| M.                                                   | 100 00        |
| Medway, 1st ch. and so.                              | 146 38        |
| Milton, 2d ch. and so.                               | 11 30         |
| Boxbury, Eliot ch. and so. gent.                     |               |
| 948; la. 3; m. c. 10,30;                             | 261 20        |
| West Medway, Cong. ch. and so.                       |               |
| wh. and prev. dona. cons. ELIHU                      |               |
| WHITE an H. M.                                       | 17 00         |
| W. Roxbury, South evan. ch. and                      |               |
| so. m. c. 7,41; Miss Perkins's                       |               |
| s. s. class, 56c.                                    | 7 97          |
| Wrentham, Cong. ch. and so.                          | 50 46—603 04  |
| Old Colony Aux. So. H. Coggeshall, Tr.               |               |
| Mattapoisett, Cong. so.                              | 64 30         |
| Middleboro', Central cong. ch.                       |               |
| 79,34; m. c. 34,35; wh. cons.                        |               |
| Rev. WILLIAM C. DICKINSON an                         |               |
| H. M.                                                | 113 69        |
| New Bedford, 1st ch.                                 | 27 00—204 39  |
| Palestine Miss. So. E. Alden, Tr.                    |               |
| North Weymouth, 1st ch. char. so.                    |               |
| 98,69; m. c. 9,06;                                   | 105 75        |
| South Braintree, Juv. miss. so.                      | 5 00          |
| South Weymouth, Mr. Terry's ch.                      |               |
| and so.                                              | 36 00—140 75  |
| Pilgrim Aux. So. J. Robbins, Tr.                     |               |
| Halifax, Evan. so.                                   | 21 43         |
| Plymouth, 3d ch. and so. of the Pil-                 |               |
| grimage, m. c.                                       | 131 00—152 43 |
| Taunton and vic. Aux. So.                            |               |
| Mansfield, Cong. ch. and so. m. c.                   | 16 54         |
| Norton, Wheaton fem. sem.                            | 20 00         |
| Rehoboth, A friend, 50; Miss R.                      |               |
| Bliss, 5,06;                                         | 55 06—91 60   |
| Worcester co. Central Asso. W. R. Hooper,            |               |
| Tr.                                                  | 190 39        |
| Berlin, 1st cong. ch. m. c.                          | 25 00—215 59  |
|                                                      | 12,634 49     |
| A friend, for Mr. Riggs, Dakota m. 10;               |               |
| Andover, M. D. & Co. 5; Biberica, ortho.             |               |
| cong. ch. m. c. 25; Cambridge, Shepard               |               |
| cong. so. miss. scw. dir. 35,35; Cam-                |               |
| bridgeport, cong. ch. and so. 100; Chel-             |               |
| sea, Broadway ch. and so. m. c. 19,01;               |               |
| Dracut, Centre cong. ch. 27,53; E. Cam-              |               |
| bridge, evan. ch. m. c. 15,63; Lawrence,             |               |
| W. Thaxter, for Frank W. Thaxter, Cey-               |               |
| lon, 30; Methuen, cong. so. gent. la. and            |               |
| m. c. (of wh. to cons. ISAAC H. LANA an              |               |
| H. M. 100,) 151,81; So. Reading, cong.               |               |
| ch. and so. 108,62; B. Yale, 10; friends,            |               |
| 5; Rev. Mr. Clays, 1; Wilmington, cong.              |               |
| ch. and so. 84,45; m. c. 18,56; fem. miss.           |               |
| asso. 39; wh. cons. Mrs. HANNAH L.                   |               |
| CARTER an H. M.; Little Joseph's coll.               |               |
| 2; Woburn, cong. ch. and so. 257;                    | 925 36        |
| Legacies.—Southampton, Israel Searle, by             |               |
| W. D. Searle, Ex'r, 50; Stockbridge,                 |               |
| Cyrus Williams, by D. B. Williams, (prev.            |               |
| rec'd, 2,569 62,) 3,45;                              | 33 45         |
|                                                      | 13,613 35     |
| CONNECTICUT.                                         |               |
| Fairfield co. East, Aux. So. Rev. L. M. Shepard, Tr. |               |
| Danbury, A friend,                                   | 50 00         |
| Newtown, Cong. ch. m. c.                             | 25 37—75 37   |
| Fairfield co. West, Aux. so. C. Marvin, Tr.          |               |
| Norwalk, Two poor women for Mr. Riggs,               |               |
| Dakota, 5; H. E. B. B. 1;                            | 6 00          |

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|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------|
| Hartford co. Aux. So. A. W. Bather, Tr.                                                                                                                                                                                                |                |
| East Windsor, Mrs. S. B.                                                                                                                                                                                                               | 5 00           |
| Hartford, A friend,                                                                                                                                                                                                                    | 3 00           |
| Hartland, L. M. 10; Mrs. L. G. Merrill, for Stephen Goodyear,                                                                                                                                                                          |                |
| Ceylon, 20;                                                                                                                                                                                                                            | 30 00          |
| West Avon,                                                                                                                                                                                                                             | 93 84          |
| West Suffield,                                                                                                                                                                                                                         | 30 00          |
| Windsor, 1st so. m. c.                                                                                                                                                                                                                 | 30 00—191 84   |
| Hartford co. South, Aux. So. H. & Ward, Tr.                                                                                                                                                                                            |                |
| Eastbury, m. c.                                                                                                                                                                                                                        | 26 00          |
| Kensington, Gent. and la.                                                                                                                                                                                                              | 48 00          |
| Middletown, 1st so. gent. and la.                                                                                                                                                                                                      |                |
| 15; South ch. do. 16;                                                                                                                                                                                                                  | 31 00—103 00   |
| Middlesex Assn. E. Southworth, Tr.                                                                                                                                                                                                     |                |
| East Hampton, Cong. ch.                                                                                                                                                                                                                | 63 00          |
| New Haven City, Aux. So. F. T. Jarman, Tr.                                                                                                                                                                                             |                |
| New Haven, United m. c. 11, 11; Yale coll. m. c. 8, 50; South ch. 10, 25; Court st. ch. m. c. 10; a. s. for ed. at Aintab, 43; Temple st. col'd a. s. for Gaboon m. 30;                                                                | 111 86         |
| New Haven co. East, F. T. Jarman, Tr.                                                                                                                                                                                                  |                |
| Branford, m. c.                                                                                                                                                                                                                        | 6 95           |
| Fairhaven, 1st cong. ch.                                                                                                                                                                                                               | 9 50—16 45     |
| New London and vic. and Norwich and vic.                                                                                                                                                                                               |                |
| F. A. Perkins and Charles Butler, Trs.                                                                                                                                                                                                 |                |
| Lisbon, Mrs. B. A. Bond,                                                                                                                                                                                                               | 30 00          |
| Norwich, Main st. ch. gent. (of wh. fr. W. A. Buckingham to cons. ABNEY BUCKINGHAM of Lebanon, an H. M. 100; Caleb B. Rogers to cons. Rev. JAMES D. BUTLER and Rev. WILLIAM LEONARD H. M. 100,) 278, 50; 2d and Main st. m. c. 10, 78; | 280 26—319 28  |
| Tolland co. Aux. So. J. R. Flynt, Tr.                                                                                                                                                                                                  |                |
| Ellington, Cong. so.                                                                                                                                                                                                                   | 2 12           |
| North Coventry, Gent. 91, 13; la. 70, 13;                                                                                                                                                                                              | 161 26         |
| N. Mansfield, Gent. 24, 30; la. 42, 15; a. s. 8, 62;                                                                                                                                                                                   | 75 00          |
| Rockville, 2d cong. so.                                                                                                                                                                                                                | 193 32         |
| South Coventry, 1st so. gent. 28, 11; la. 53, 64; m. c. 15, 25;                                                                                                                                                                        | 95 00          |
| Stafford Springs, A. W. Porter,                                                                                                                                                                                                        | 500 00         |
| Vernon, Gent. 210, 47; la. 132, 71;                                                                                                                                                                                                    | 343 18         |
| Wellington, Cong. so.                                                                                                                                                                                                                  | 38 51          |
|                                                                                                                                                                                                                                        | 1,408 39       |
| Ded. for printing annual report,                                                                                                                                                                                                       | 46 29—1,362 10 |
| Windham co. Aux. So. J. B. Gay, Tr.                                                                                                                                                                                                    |                |
| Abington, A young convert,                                                                                                                                                                                                             | 2 00           |
| So. Woodstock, Gent. 10; m. c. 20; 30 00                                                                                                                                                                                               |                |
| Westford, Cong. ch. and so.                                                                                                                                                                                                            | 16 08—48 08    |
|                                                                                                                                                                                                                                        | 2,398 98       |
| Legacies.—Hartland, Mrs. M. H. Card, by W. McCloud, Ex'r, (prev. rec'd, 1,200;) 5; Middletown, Wm. Plumb, by Wm. Southmayd, Jr. Adm'r, (prev. rec'd, 1,275, 07,) 180, 11; Somers, a fem. friend, by J. R. Flynt, Tr. 105;              | 290 11         |
|                                                                                                                                                                                                                                        | 2,589 09       |

## RHODE ISLAND.

|                                   |       |
|-----------------------------------|-------|
| Tiverton Corners, Cong. ch. m. c. | 10 00 |
|-----------------------------------|-------|

## NEW YORK.

|                                                                                                                                                                                                                     |        |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------|
| Board of Foreign Missions in Ref. Dutch ch.                                                                                                                                                                         |        |
| C. S. Little, New York, Tr.                                                                                                                                                                                         |        |
| A friend,                                                                                                                                                                                                           | 10 00  |
| Astoria, R. D. ch.                                                                                                                                                                                                  | 56 51  |
| Brooklyn, do. on the Heights,                                                                                                                                                                                       | 615 25 |
| Fishkill, Mrs. H. D. B.                                                                                                                                                                                             | 10 00  |
| Jamaica, R. D. ch.                                                                                                                                                                                                  | 54 00  |
| Kingston, do. 57, 35; m. c. 30, 61; a lady, 25;                                                                                                                                                                     | 112 86 |
| Martletown, R. D. ch. m. c. 78, 50; a lady, 50; do. 2, 12; Rev. C. L. V. D. 10; a. s. 3, 85; E. J. H. 5; L. and M. E. and E. J. V. D. 9; J. E. and M. and L. B. H. 4, 25; J. and A. C. 75c.; two little sisters, 2; | 133 50 |
| Montgomery, R. D. ch.                                                                                                                                                                                               | 164 86 |
| Saratoga, R. D. ch., 41; a. s. 10;                                                                                                                                                                                  | 51 00  |
| Schenectady, R. D. ch.                                                                                                                                                                                              | 138 32 |

|                                               |                |
|-----------------------------------------------|----------------|
| Saugerties, R. D. ch. m. c.                   | 15 64          |
| Tarrytown, 1st do. a. s.                      | 10 63          |
| West Farms, R. D. ch.                         | 18 00—1,390 64 |
| Buffalo and vic. J. Crocker, Agent.           |                |
| Clarence, 1st pres. ch.                       | 12 00          |
| Cuba, Mr. G.                                  | 1 60           |
| Evans, North cong. ch.                        | 11 00—24 00    |
| Monroe co. and vic. E. Ely, Agent.            |                |
| Riga, 1st cong. ch.                           | 6 00           |
| Rochester, Brick pres. ch.                    | 50 00—56 00    |
| New York and Brooklyn Aux. So. A. Merwin, Tr. |                |

(Of wh. fr. Miss MARY ANN BRATCHFORD, wh. cons. her an H. M. 100; a friend, wh. cons. GEORGE H. WILLIAMS an H. M. 100; a friend, wh. cons. JOSEPH C. WILBUR an H. M. 100; a lady for Mr. Riggs, Dakota m. 5; D. H. Kellogg, wh. and prev. dona. cons. Mrs. HARRIETTE N. KELLOGG an H. M. 50; Lucius Hopkins, wh. cons. Rev. HENRY C. ABBENETHY, of Illinois, Rev. CHARLES F. BEACH of New York and JUDAH FRISBEE of New Haven, Ct. H. M. 200; JOHN W. QUINCY, wh. cons. him an H. M. 100; Ch. of the Puritans, a friend, 150; T. B. Shelton, 50; C. H. Norton, 50; C. B. Hatch, 50; J. A. Sweetser, wh. cons. WILLIAM M. HURLBUT of Brooklyn an H. M. 100; O. E. Wood, wh. cons. WILLIAM C. WOOD of Joliet, Ill. an H. M. 100; H. T. Morgan, wh. cons. Rev. CHARLES E. PHELPS of White Hall, N. Y. an H. M. 50; Mr. and Mrs. J. W. Camp, wh. cons. Rev. M. K. WHITTLESEY of Ottawa, Ill. an H. M. 50; S. L. Loomis and others, wh. cons. Rev. HENRY M. PARSONS of East Haddam, Ct. an H. M. 50; indiv. 434, 18; 4th avenue pres. ch. la. 66, 50; E. J. W. 500; do. for Mr. Riggs, Dakota m. 75; for Miss Spooner, 25; la. monthly prayer meeting, for Mr. Riggs, Dakota m. 14; Brooklyn, Plymouth ch. a. s. to ed. a girl at Gaboon m. 20; do. to ed. a boy at Errzroom, 20;) 4,071 02

|                                                                                                        |              |
|--------------------------------------------------------------------------------------------------------|--------------|
| Oneida co. Aux. So. J. Dana, Tr.                                                                       |              |
| Augusta, Cong. ch. 20; John J. Knox, to cons. HENRY M. KNOX an H. M. 100;                              | 120 00       |
| Clinton, Cong. ch. 217, 12; a. s. for ed. a child in Ceylon, 24, 10; Mrs. Rich, for ed. in Ceylon, 16; | 257 22       |
| New Hartford, Pres. ch.                                                                                | 58 00        |
| Utica, 1st do. m. c.                                                                                   | 14 07—449 29 |
|                                                                                                        | 5,990 95     |

A friend, for Mr. Riggs, Dakota, 1; Miss Van Nostrand for do. 5; Albany, North Dutch ch. m. c. for sup. of Dr. Van Dyck, Syria, 300; Amsterdam, A. L. Chapin and wife, 15; Brasher Falls, T. T. for Mr. Riggs, Dakota, 1; Carthage, 1st pres. ch. and cong. 12; Champlain, a. s. 7; Corning, pres. a. s. for Madras m. 49; Little Flat a. s. 3, 25; Crown Point, 2d cong. ch. 15; Delhi, pres. ch. 50; Denton, 1st do. 31, 75; juv. m. c. 5; G. Carpenter, 2, 11; Dundee, pres. ch. m. c. 4; Fort Columbus, E. B. Babbitt, U. S. A. 35; Gilbertsville, pres. ch. 63, 50; Hamilton, 2d cong. ch. 31, 77; Rhine, Rev. Dr. Winser, 10; Jonesville, Rev. L. A. 1; Marathan, pres. ch. 5; New York, J. 6, 10; Olean, pres. ch. 15; Perry, do. 40; Perry Centre, a friend, 2; Poughkeepsie, H. L. Y. for Mr. Riggs, 3; Ridgebury, young la. miss. prayer meeting, for ed. in India, 15; Rushford, cong. ch. 5; Sag Harbor, 1st pres. ch. 100; Sodus, pres. ch. 21; Southampton, Mrs. S. H. B. 1; Syracuse, Park pres. juv. miss. so. 13; Tarrytown, Little Sarah, 1; Upper Jay, A. M. and fam. 3; for Mr. Riggs, Dakota m. 2; Wadham's Mills, cong. ch. and so. 10; Yonkers, W. C. Foote, for Mr. Riggs, Dakota m. 20; Walton, 2d cong. ch. 20; ask. in June Her. 899 36

6,890 33

## NEW JERSEY.

Board of For. Miss. in Ref. Dutch ch. C. S.

|                                               |              |
|-----------------------------------------------|--------------|
| Little, Tr.                                   |              |
| Greggstown, R. D. ch.                         | 80 00        |
| Long Branch, do. 5; s. a. 3;                  | 8 00         |
| Middlebush, do.                               | 25 00        |
| Middletown, 1st R. D. ch.                     | 25 37        |
| Newark, Two sisters, 1; 2d R. D.              |              |
| ch. 82,50;                                    | 83 50        |
| Pompton, R. D. ch.                            | 38 00        |
| Pompton Plains, do. 51,88; a little           |              |
| boy, 50c;                                     | 52 38—320 25 |
| Bloomfield, Fem. sem. miss. so. for Mary Sey- |              |
| mour, Catherine Ann Devereaux, Ann            |              |
| A. Duffield and Maria Cook, Ceylon, wh.       |              |
| cons. Mrs. JAMES W. SHERWOOD an H.            |              |
| M. 100; Cedarville, pres. ch. for Dakota      |              |
| m. 16,84; do. 3,16; Elizabethtown, 2d         |              |
| pres. ch. 633,71; R. T. Haines, Jr. 3;        |              |
| Lyons Farms, pres. ch. 6; Newark, two         |              |
| sisters, 1; South Park, pres. ch. wh.         |              |
| cons. Mrs. JOHN P. JACKSON an H.M. 200;       |              |
| Parlappany, reading and sew. so. 21;          |              |
| Plainfield, 2d pres. ch. 24,63; Water         |              |
| Gap, 3; Westawken, a friend, for Mr.          |              |
| Riggs, Dakota m. 1; W. Bloomfield, pres.      |              |
| ch. 50,98; m. c. 46,39;                       | 1,169 99     |
|                                               | 1,430 34     |

## PENNSYLVANIA.

|                                           |        |
|-------------------------------------------|--------|
| Eaton, 1st R. D. ch. 23,30; Edenboro', E. |        |
| W. B. 1; Northumberland, 1st pres. ch.    |        |
| m. c. 10,72; Philadelphia, 1st pres. ch.  |        |
| A. Hedgcock, 25; W. J. C. 5; 3d pres.     |        |
| ch. W. C. 10; H. A. D. 10; Mrs. J.        |        |
| Patton, 15; Clinton st. pres. ch. D. W.   |        |
| Prescott, 29; 1st Indep. ch. miss. so. to |        |
| ed. three shill. at Ceylon, 60; Arch st.  |        |
| pres. ch. C. S. 5; Miss E. A. Smith, to   |        |
| cons. SILAS H. SMITH of Winchester, N.    |        |
| H. an H. M. 100; Shirleysburg, John       |        |
| Brewster, 100; Spartansburg, children's   |        |
| offg, 3; Wilkesbarre, E. M. C. for Mr.    |        |
| Riggs, Dakota, 5; York, 1st pres. ch.     |        |
| 93,50; united m. c. 59,80; la. 25,50;     | 570 91 |

## MARYLAND.

|                                        |        |
|----------------------------------------|--------|
| Baltimore, St. John's ch. 67,16; C. W. |        |
| Ridgely, 50;                           | 117 16 |

## DISTRICT OF COLUMBIA.

|                               |      |
|-------------------------------|------|
| Georgetown, Zion's traveller, | 1 00 |
|-------------------------------|------|

## VIRGINIA.

|                                    |       |
|------------------------------------|-------|
| Harrisonburg and Cook's Creek, Ch. | 10 00 |
|------------------------------------|-------|

## SOUTH CAROLINA.

|                                          |        |
|------------------------------------------|--------|
| Charleston, Mrs. C. W. S. 5; Interest on |        |
| Mrs. Simmons's legacy, by Rev. Dr. Post, |        |
| 154,68; A. A. DeS. 10; Mrs. E. M. 10;    |        |
| Mrs. H. 5; Circular ch. m. c. 24;        | 208 62 |

## OHIO.

|                                              |        |
|----------------------------------------------|--------|
| By G. L. Weed, Tr.                           |        |
| Cincinnati, A friend, 250; 2d pres. ch. m.   |        |
| c. 18,94; 3d do. m. c. 37; 8th do. s. a. for |        |
| Gaboon m. 25; College Hill, fem. college,    |        |
| m. c. 3,46; Columbus, 2d pres. ch. m. c.     |        |
| 33; Welsh pres. ch. 5; E. C. 10; Ports-      |        |
| mouth, 8,42; Red Oak, pres. ch. 3,68;        |        |
| West Liberty, S. W. F. 10; Wheelers-         |        |
| burg, Mrs. K., 2,50; Mrs. K.'s chil. 1;      |        |
| Walnut Hills, Lane sem. ch. 156,19;          | 598 19 |
| Ashtabula, Mrs. G. C. H. 4; Cleveland,       |        |
| Memento, (of wh. for Mr. Riggs, Dakota       |        |
| m. 5;) 25; Defiance, pres. ch. m. c. 1,98;   |        |
| Plain Wood, cong. ch. 8,17; Toledo, 1st      |        |
| cong. ch. 71,88; Rev. A. Smyth, 12; Wa-      |        |
| terville, pres. ch. 3,83;                    | 128 70 |
|                                              | 719 89 |

## INDIANA.

|                                         |  |
|-----------------------------------------|--|
| By G. L. Weed, Tr.                      |  |
| Clark co. T. S. 5; Crawfordville, pres. |  |

|                                              |        |
|----------------------------------------------|--------|
| ch. m. c. 61; Wabash college, miss. so.      |        |
| 90; Greenville, pres. ch. 7; Indianapolis,   |        |
| 2d do. 83,58; m. c. 7; La Fayette, 2d        |        |
| pres. ch. 80,18; s. a. for ed. in Syria, 25; | 293 78 |

## ILLINOIS.

|                                               |       |
|-----------------------------------------------|-------|
| Collinsville, Pres. ch. 30; s. a. 10; Dan-    |       |
| ville, pres. s. a. 5; Pekin, R. D. ch. 15,12; |       |
| Woodville, N. Cooke, 30;                      | 80 12 |

## MICHIGAN.

|                                           |      |
|-------------------------------------------|------|
| Jonesville, A friend, 3; s. a. for ed. in |      |
| Madura, 2; m. c. 1;                       | 6 00 |

## WISCONSIN.

|                                       |        |
|---------------------------------------|--------|
| Beloit, 1st cong. ch. 100; Green Bay, |        |
| youth's miss. so. 5;                  | 105 00 |

## IOWA.

|                         |      |
|-------------------------|------|
| Warren, Cong. ch. m. c. | 2 00 |
|-------------------------|------|

## MISSOURI.

|                  |      |
|------------------|------|
| Salem, Prog. ch. | 6 50 |
|------------------|------|

## KENTUCKY.

|                                             |      |
|---------------------------------------------|------|
| Jamestown, Pres. ch. m. c. 3,25; Jefferson, |      |
| Miss S. 3;                                  | 6 25 |

## CALIFORNIA.

|                                    |        |
|------------------------------------|--------|
| San Francisco, 1st cong. ch. m. c. | 300 00 |
|------------------------------------|--------|

## FLORIDA.

|                                         |        |
|-----------------------------------------|--------|
| Legacies.—Jacksonville, Obadiah Congor, |        |
| by G. C. Fleming, Ex'r, (prev. rec'd,   |        |
| 2,090,51 )                              | 400 00 |

## IN FOREIGN LANDS, &amp;c.

|                                          |          |
|------------------------------------------|----------|
| Betek, Turkey, by Rev. C. G. Young, for  |          |
| sup. of colporters, 57,60; Smyrna, Miss  |          |
| E. H. Watson; 12,60;                     | 70 30    |
| Nestorian miss. m. c. and chil. 65; Oro- |          |
| miab, a friend, to cons. Mrs. J. R. W.   |          |
| CRANE of Clinton, N. Y. an H. M. 100; a  |          |
| friend, to cons. Mrs. MARTHA REEA of     |          |
| Blountville, Ten. an H. M. 100;          | 265 00   |
| Honolulu, Sandw. Isl. Hawaiian miss. so. |          |
| for Micronesian miss. 1,000; Kau, ch.    |          |
| 144,34;                                  | 1,144 34 |
| Montreal, H. Lyman, 10; Miss Lyman, 10;  | 20 00    |
| Pine Ridge, Choc. na. Miss L. M. Aiken,  | 10 00    |
|                                          | 1,509 34 |

|                            |           |
|----------------------------|-----------|
| Donations received in May, | 29,973 60 |
| Legacies,                  | 785 56    |

\$30,759 16

|                            |              |
|----------------------------|--------------|
| ★ TOTAL from August 1st to |              |
| May 31st,                  | \$243,500 33 |

CHILDREN'S FUND FOR EDUCATING  
HEATHEN CHILDREN.

|                         |          |
|-------------------------|----------|
| Amount received in May, | \$545 40 |
|-------------------------|----------|

## DONATIONS IN CLOTHING, &amp;c.

|                                               |  |
|-----------------------------------------------|--|
| Bloomfield, N. J. Cloth, fr. Mrs. P. Frame,   |  |
| for Mr. Riggs, Dakota m.                      |  |
| Brooklyn, N. Y. 5 copies of the Apostolical   |  |
| and Primitive Ch. fr. Rev. Dr. Coleman.       |  |
| Catakill, N. Y. A bundle, fr. young la. sew.  |  |
| cir. for Mr. Benjamin, Constantinople.        |  |
| Erving, Ms. A trunk of books, bequeathed      |  |
| by Rev. John H. Stratton.                     |  |
| Falmouth, Ms. A box, fr. indiv. in Mr.        |  |
| Hooker's cong. fr. Mr. Peet, Fubshan.         |  |
| New York city, A bundle fr. a lady, for Mr.   |  |
| Riggs, Dakota m.                              |  |
| Yonkers, N. Y. Clothing, fr. la. of pres. ch. |  |
| for do.                                       |  |